

Guru Nanak's Japu Ji

G.S. RANDHAWA

GURU NANAK'S JAPU JI

The work is a translation into English of *Japu Ji*—the morning prayer of the Sikhs. Individual stanzas of *Japu Ji* are followed by brief annotations, wherever necessary. The Introduction is a perceptive study and an abundant exposition of the basic tenets of Sikhism.

Japu Ji goads the seeker on to a state of 'willing surrender to the Divine Will'. Invoking the grace of the Almighty, it lays stress on a subjugation and sublimation of man's morbid 'ego', and on persistent endeavour of the individual soul to rend the veil of 'untruth'. Through total surrender to the Master's Will and in loving devotion to Him, man seeks an ever closer proximity to the Divine Soul, which is man's primal home and his final destination. Unlike the Semetic and many other faiths, Heaven in Sikhism is no distant geographical entity. It is, as Confucius put it, 'being one with God'.

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*GURU NANAK'S
JAPUJI*

2 APRIL 1930
WPA



Subdue ye thy ego in thee,
The world shall then thine be.

(Stanza XXVIII)

**GURU NANAK'S
JAPU JI**

TEXT (TRILINGUAL)
TRANSLATION & STUDY

G.S. RANDHAWA

Vice-Chancellor



**GURU NANAK DEV UNIVERSITY
AMRITSAR**

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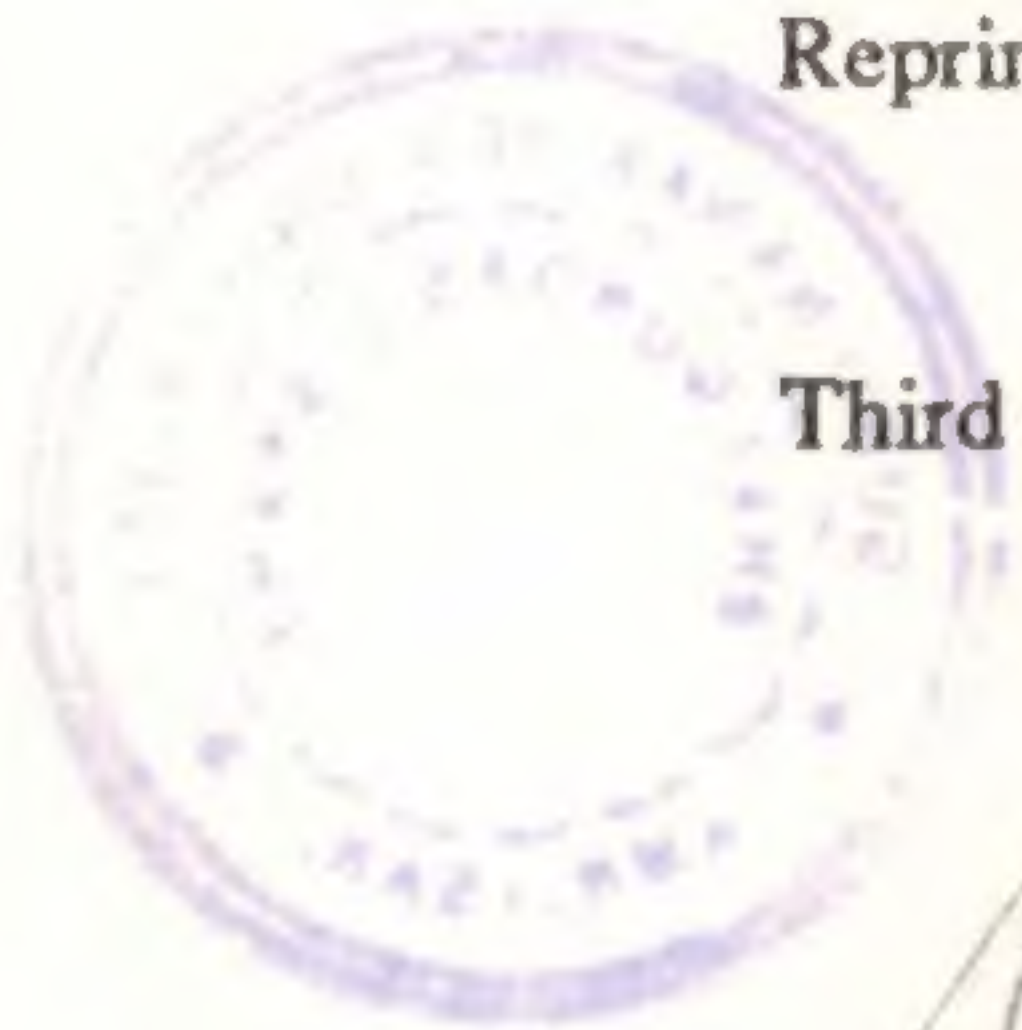
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PREFACE

(Third Edition)

It lends me much satisfaction to offer to the readers the third edition of Guru Nanak's *Japu Ji*. The marked notice that its earlier (second) edition received, and the speed with which that edition and its reprint were exhausted, prompted me to compile its present revised version. An effort has herein been made to improve the rhythmic pattern of the rendering in English. The process of translation being ever lending itself to further improvement, effort has herein been made to convey the involved meaning of the original text more explicitly, without of course sacrificing the aptness of the English idiom. Indeed, an effort has been made to keep it as near the one that is germane to ecumenical writing in English.

As a consequence of the revision, relevant footnotes too have undergone some additions and deletions. This is expected to make many a point clearer and many allusions more explicit.

The *Japu Ji* is believed to be the quintessence of Sikh thought and philosophy. Much else in the Sikh scripture is, for most part, found to be an elaboration of its contents. The introductory part of this text has, hence, been further elaborated, and covers a few new areas. As it has now emerged, it may lend a fairly comprehensive idea of at least the basic tenets of Sikhism.

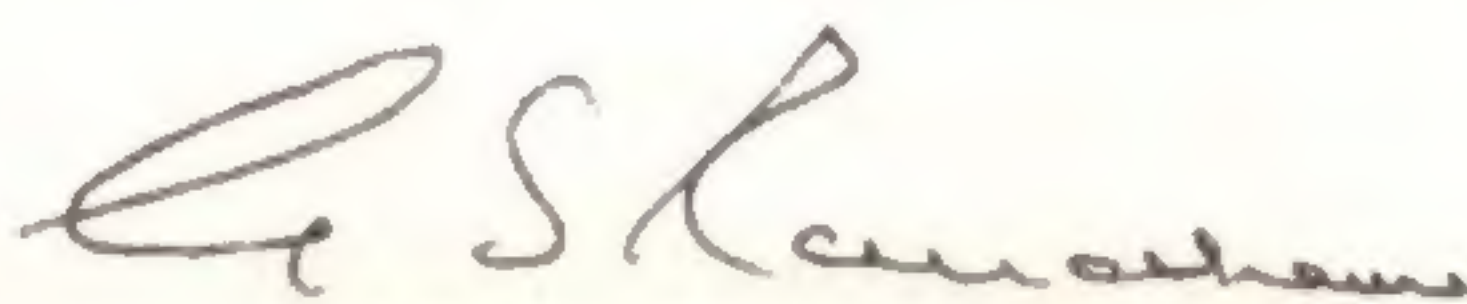
In order to make Guru Nanak's Gospel available to a larger readership in India, a Devanagari version of the original text

too has been added. This is a faithful transliteration of it. The problems arising out of the different systems of orthography have however been explained in the Editorial Note that follows. The transliteration in English appears below the Devanagari text. This English transliteration has been so devised as to conform to its pronunciation in Punjabi. The technique employed for this purpose too has been set out in the Editorial Note itself.

It is hoped, these departures and additions in the text of the Second Edition of the book will be found useful.

I have benefitted immensely from the help rendered to me by Dr. Piar Singh in preparing this revised and enlarged edition, and for the same I am deeply indebted to him.

Guru Nanak Dev University,
Amritsar
March, 1994


(G.S. Randhawa)
Vice-Chancellor

FOREWORD

(Second Edition)

The quincentenary of Guru Nanak, the founder of the Sikh faith, prompted this book's first edition about two decades back. Lately, even as it was planned to take out its second edition, a friend suggested that it might be advisable to recast and expand it so as to have it cater to the more discerning of English-knowing readership. Also, it should meet the needs of the second generation of emigrant Sikhs who, having stayed away from their native milieu a bit too long, have by now but only a faint acquaintance with their ancestral language and tradition; and are perforce obliged to converse and think in English. The present edition appears in pursuance of this suggestion. It embodies the text of the *Japu ji* in its original form i.e. Gurmukhi, its transliteration in Roman and a totally revised rendering of the text in English—of course with copious footnotes so as to enable the reader to appreciate the true import of the sublime composition.

"Poetry", critics say, "is untranslatable". This is very much so, when treatises of profound mystical import of a certain language and milieu are sought to be rendered into another altogether alien one. In the case of *Japu ji*, the task is still more challenging because of the extreme terseness of its language.

Guru Nanak's primary object was to drive his message home to the common-folk, who had for centuries been nursed and saturated in traditional Indian idiom and symbols. He has therefore had to invariably draw heavily on its past folk and literary heritage. This precludes examination of his

compositions and individual verses in isolation. Scrupulous care has hence been taken to interpret *Japu Ji* in close conformity with the broader frame-work of his philosophy. Attempt has also been made to bring out the true spirit of his utterances and yet adhere as close to the original text as possible. Particular care has been taken to ensure that the true purport of involved expressions and subtle nuances of the verses be made explicit in the course of the translation itself.

In this task of recasting and revamping this important work, I have been greatly helped by Dr. Piar Singh, Professor (Retired) of Guru Nanak Dev University. He and I have had long sittings to discuss the much involved meaning of the verses; in which process he, with his profound background of Indian classical tradition and lore, has been of much help to me. Besides, he has been of great help in seeing this book through the press. As a token of my gratitude to him, I earnestly wished to own him as my co-translator; but true to his characteristic self-effacing modesty, he stubbornly resisted the offer. I have had, therefore, to be content only with offering him my sincerest thanks for so ungrudgingly helping me in this task.

Guru Nanak Dev University,

Amritsar

August 9, 1990.

G.S. Randhawa

Vice-Chancellor

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EDITORIAL NOTE

The original text of *Japu Ji* in Gurmukhi and Devanagari appears in this volume stanza-wise on the page to the left, followed by transliteration in the Roman script. The rendering into English of the respective stanzas, with the necessary explanatory notes, appears on the corresponding opposite page in each case.

2. To facilitate reference, every individual verse in all the four forms (Gurmukhi, Devanagari, its transliteration, and its rendering into English) has been numbered with a superior figure, so as the passage covered by the rendering from one figure to the other, marks as a whole, the import of the verse bearing that number in the original text.

3. Footnotes have been suffixed in respect of individual verses in the concerned stanzas; and for this purpose the abbreviation V (verse) has been used.

4. The word, phrase or sentence of the rendered version needing explanation, has been placed in double *commas* (inverted) to facilitate easy grasp of the subject under discussion; while its meaning, where necessary, has been put in single *commas* (inverted).

5. Attempt has been made to ensure that the transliteration of certain phonemes conforms to their current pronunciation in Gurbani, rather than to what their orthographic pattern suggests. For example, *hoi* (ਹੋਇ), *jāi* (ਜਾਇ), *nāi* (ਨਾਇ), in transliteration take the form of *hoe* (ਹੋਏ), *jāe* (ਜਾਏ), *nae* (ਨਾਏ), etc. Similarly *nāu* (ਨਾਉ), *thāu* (ਥਾਉ) *bhāu* (ਭਾਉ), etc. get transposed into *nāo* (ਨਾਓ), *thāo* (ਥਾਓ), *bhāo* (ਭਾਓ), etc. of course with a nasal sound added where necessary. Such changes, it may be noted, have been made in the case of end vowels only.

6. Care has been taken to ensure that the readers do not lose

sight of the original orthographic pattern. It is to this end that the sounds dropped and introduced have been kept in square brackets shown in parenthesis. For example,

hukamī ut(t)am nīch[u] ਹੁਕਮੀ ਉਤਮ ਨੀਚੁ

Here dropped /u/ has been shown in square brackets and /t/ added in parenthesis.

7. There has been very rare use of the nasal sound in the Gurmukhi text. In all such situations the grapheme /ṇ/ placed in parenthesis has been supplied to make the pronunciation clear. For instance,

sālāhī sālāhi(ṇ), ਸਾਲਾਹੀ ਸਾਲਾਹਿ

8. In Gurbānī, the plural verb form usually ends in /hi/. In all such cases the aspirant /h/ has been retained at the end and /i/ attached to it has been shifted to place preceding it, so as to produce the conjunct /ai/ sound by joining with /a/ that is implicit in the preceding consonant.

Here is an example:

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ, *ākhai(ṇ)h gopī tai govind*

The vowel /a/ implicit in /kh/ and /i/ attached to /h/ have, here, been brought together to give rise to the conjunct sound /ai/ or /ae/.

9. In some cases, preference has been given to standard forms in vogue in the long Indian tradition; for instance, *dayā*, *māyā*, *gyān*, *dhyān*, *dharma*, *karma* (Skt. 'action' as distinguished from *karam*, 'grace' of Persian) and *sabda*.

10. Apart from the transliteration part, diacritical signs have been used in footnotes rather profusely, but in the English rendering rarely. This is intended to eliminate confusion. For that reason, god *Brahmā* in the English version has always figured with /ā/ and *Brahma* (Brahman, God) without the diacritical sign.

11. For easy reference, the Key to Transliteration may be consulted.

12. With regard to transliteration of the Gurmukhi text in Devanagari it, to all intents and purposes, is a letter to letter transcription. It is not possible to discuss in details the salient features of the two Orthographic systems: Gurmukhi and Devanagari—one in vogue for Punjabi, particularly Gurbānī, and the other for Hindi. To spare the Hindi-knowing reader from possible ambiguity, a few very pertinent hints are as below:

(a) Certain short vowels, to be clear, short /i/ and short /u/ that appear with words in Gurbānī, are not pronounced. These are either indicative of certain grammatical formations, or are vestiges of older pronunciations discarded long ago by Punjabi, but still retained by Hindi. An instance is *ādi sachu*. A Hindi speaker would pronounce /i/ in *ādi* and /u/ in *sachu*, both, whereas a Punjabi speaker will drop both the sounds.

(b) Punjabi has, for over long years, developed a practice to drop short /i/ or else change it into a longer one. Thus *surti* is pronounced as *surt/surat* or *surtū* and not with short vowel /i/. List of such words is very long. Only a few may be reproduced for the sake of elucidation of the point: *śuddhi* (Skt.), *suddh* or *suddhi* (Pbi.); *buddhi* (Skt.), *buddh* or *buddhi* (Pbi.); *dharti* (Skt.), *dhart* or *dhartū* (Pbi.); *kirati* (Skt.), *kirat* or *kirtū*, etc.

(c) Also, in some cases, short /i/ is indicative of assimilation of /ya/ by Punjabi. For example, *satya* of Sanskrit appears in Punjabi as *sati* with an /i/, but is always pronounced as *sat*. In assimilation of letters other than /ya/ the word in Punjabi is indicated with a short /u/, e.g. *sapta* of Sanskrit becomes *satt* in Punjabi and *satu* in Gurbānī.

(d) Following the practice of Sanskrit pronunciation, words indicative of feminine gender are often written with a short /i/ at the end, but it is not pronounced. Best examples of this phenomenon are "kudrat" in *kudrat[i] kavān kahān vichār[u]* "band" in *bandh[i] khalāsī bhāṇai hoe* and "sift" in *jis no bakhshē sift[i] salāh*. Likewise, words of masculine gender in the singular case are often seen carrying a short /u/ in

pursuance of some old practice or for the fulfilment of the grammatical pattern. These short /u/ 's in Punjabi are not pronounced, whereas in Hindi they will invariably be pronounced. A ready instance is of "karma" in "*bahutā karam[u] likhiā na jāe*."

(e) Conjuncts do not figure in Gurbani. These, for most part, undergo what, in philology, is called anaptyxis. For that reason, we have *sabad* in Gurbānī and not *sabda*; *jugat[i]* and not *yukti*, *bhagat* and not *bhakt*; *sirath[i]* and not *sristi*; *kalam* and not *kalm(qalm)* *mārag* and not *mārga*; *dharam* and not *dharma*; and so on.

(f) *Ya/* (य) has scant use in Gurbani. If it figures in the beginning of a word and is used as a consonant, it invariably gives place to /j/ (ज), e.g. *jug* in place of *yuga*, *jas* for *yash* and *jodā* for *yodhā*; *sanjoga* and not *samyoga*, *vijoga* for *viyoga*. In case it be a conjunct vowel, it is seen split-up in its constituent parts, i.e. /a/ and /i/. For that reason, we have in Gurbani, *bhukhia(n)*, *likhiā*, *pāiā*, *gaiā*, *daiā*, *kāiā*, *māiā* in place of Hindi *bhukhyā(n)*, *likhyā*, *pāyā*, *gayā* *dayā*, *kāyā*, *māyā*.

To conclude, the readers may please note that to preserve the sanctity of the Scripture, the text in Devanagari has, for most part, been reproduced in its original form as current in Gurmukhi. The points detailed above may help the inquisitive reader reach the present day Hindised version with just a little effort.

KEY TO TRANSLITERATION

Gur- mukhi	Roman	Gur- mukhi	Roman	Gur- mukhi	Roman	Gur- mukhi	Roman
ਕ	ka	ਤ	ta	ਅ	a	ਹ	ha
ਖ	kha	ਥ	tha	ਆ	ā	ਰਿ (ਕ੍ਰ)	ri
ਗ	ga	ਦ	da	ਇ	i/y/e		
ਘ	gha	ਧ	dha	ਈ	ī	ਕਾਫ਼	q/k
						(ਅਰਬੀ)	
ਙ	ṅ	ਨ	na	ਉ	u/o	ਫ਼	f
						(ਅਰਬੀ)	
ਚ	cha/c	ਪ	pa	ਊ	ū		
ਛ	chha	ਫ	pha	ਏ	e		
ਜ	ja	ਬ	ba	ਐ	ai/ae	Other Symbols : V.verse () Additional/ elucidatory information / sound added [] Sounds writ- ten but not pronounced in Gurbani	
ਝ	jha	ਭ	bha	ਓ	o		
ਞ	ṇ	ਮ	ma	ਔ	au		
ਟ	ṭ	ਯ	ya		m/n		
ਠ	ṭha	ਰ	ra				
ਡ	ḍa	ਲ	la	ਸ	s		
ਢ	ḍha	ਵ	va	ਸ਼	ś		
ਣ	n	ੜ	ṛa		sh/ś		

INTRODUCTION

SIGNIFICANCE

Japu Ji, Guru Nanak's prime composition, is the quintessence of Sikh thought and philosophy. An intensely subtle and scholastic masterpiece, it embodies in a remarkably terse form the fundamentals of the Sikh faith; and hence occupies a pre-eminent position among the Sikh scriptures. In fact, it is something in the nature of an inspiring prologue to Guru Granth Sahib.

It is recited by Sikhs on all solemn occasions; and is believed to have a profound invocatory effect. Basically, an essay on the nature of the Supreme Reality, it so guides man in the course of his spiritual ascent, as to finally enable him to comprehend and be attuned with the Divine Spirit. Primarily, in view of its profound significance as a treatise on Sikh thought as also because of it being prefacing the Guru Granth, it has, by quite a few commentators, been referred to as *Japu Nisan*—implying thereby that it is the Ensign of the Holy Granth.

THE TRADITION

The tradition regarding the composition of *Japu Ji* is fairly old. Appearing in its earliest exegesis (1635 A.D.) passed on to us by Sodhi Meharban, the nephew of the fifth Guru, Arjun Dev, it states that the compilation of *Japu Ji* was undertaken by Guru Angad, then Bhai Lehna, at Guru Nanak's own bidding. Guru Angad gleaned appropriate *slokas* and *pauris* (stanzas) from the entire corpus of Guru Nanak's compositions and compiled these in the present form. This view is

further confirmed by internal evidence. The *sloka*, which serves as a suffix to *Japu Ji*, viz, *pawan gurū pānī pitā . . . keti chhuṭṭī nāl*, is Guru Angad's own composition. This is borne out by the fact that, elsewhere in Guru Granth Sahib, in *Mājh di Vār*, this very *sloka* appears in Guru Angad's own name. Guru Angad found it so very relevant to the main theme of *Japu Ji* as to have it serve as a very appropriate suffix to it. It very succinctly sums up the main argument of the *Japu Ji*, i.e. purity and piety of human thought and total submission to His Will being the sole means for attaining communion with Him.

Bhai Gurdas, a Sikh savant, affirms that, when after his long odysseys (*udāsīs*), Guru Nanak finally settled down at Kartarpur, *Japu Ji* was recited every morning in the Guru's *sangat*—prayer assembly.

Another tradition has it, that the *Japu Ji* comprises the dialogues and discourses that Guru Nanak, during his odyssey to the North, is believed to have had with the Siddhas or Yogis on Mount Sumeru. Although, some of the verses in the *Japu Ji* do refer to Yogis and ascetics—particularly to their escapist attitude *vis-a-vis* their responsibilities towards their fellow-beings—yet *Japu Ji* is a lot else too. Hence this later inference does not preclude the tradition referred to earlier.

STRUCTURE AND CONTENTS

Japu Ji itself is a compound expression—*Japu+Ji*. *Japu* implies one meditating on a certain object with such deep involvement as to lose one's own separative consciousness and get altogether lost in the very object of one's meditation. The suffix *Ji*, of course, is an expression of veneration—hence, the title *Japu Ji*. It is a profoundly inspiring composition, in the form of a very popular indigenous genre of Punjabi poetry known as *vār*. In a *vār* are usually sung eulogies to a great hero. In this case, the hero is the Supreme Creator who, though attributeless, is still an embodiment of all the best and the

noblest that human ingenuity is capable of visualizing, or, in fact, even far beyond it. He is the Divine Reality who can be apprehended only by those, who cultivate piety in thought and conduct; and after subduing their morbid ego, approach Him with loving devotion. 'Blessed are the pure in heart, for they shall see God'.

Japu Ji opens with what the Sikh tradition calls *Mūlmantra*, the credal statement of the Sikh faith. Then follows the *Japu* proper with a *sloka*, which is in the nature of an invocation to God. This *sloka* goes to affirm with much eloquence man's faith in the existence of the Supreme Reality, which is perceived as Truth Eternal. Thence, follow thirty-eight stanzas or *pauris* (literally 'steps'). The word *pauris* occurs in stanza XXXII, wherein the steep path leading to the feet of the Supreme Lord is compared to a ladder, by scaling which the bride, i.e. human soul, may meet its consort—Lord God. The Seat of the Divine Master is indeed the human soul's primal home and its final destination. In the above-said stanza, the relevant lines read—

Thence may I crawl up the steps my dear
Lord to meet.

His inspiring name tempts even the puny
ant to His feet.

(XXXII. 3-4)

This may, apart from the specific nature of the poetic genre (*vār*), account for the stanzas being called '*pauris*'—the steps of the steep ladder leading to the Lord's feet. These *pauris* or stanzas are not of equal length, as these vary widely from 4 to 36 verses. Besides, they are not in the same measure. The rhyming schemes are diverse and the rhythmic pattern varies frequently. Even the pursuit of the main enquiry, it is felt, gets retarded at times because of the intrusion of verses, seemingly out of tune with the basic stream of thought.

However, this is not quite so. The form shows a remarkable identity and continuity of thought and argument. There are, of course, occasional digressions into allied spheres,

deemed necessary for fortifying the main argument. Still whatever little seeming incoherence irks the supercilious reader, that may be due to the difficulty of reconciling, in the process of canonizing, revelations made in different situations and in different contexts.

As for the structure of the poem *vis-a-vis* its contents, it is as follows :

1. At the head are the *Mulmantra* and the *Sloka*. These set out in very succinct terms, the Sikh concept of the Divine Being.

2. Stanza I, with which *Japu Ji* proper begins, partakes of the character of a prologue. It states the problem as to 'how to be true to Lord-God, the Creator?'

The answer spelt out is, by demolishing the pall of sham and untruth and through total surrender to His Will— this as against futile ritualistic pursuits of the *karma-kāṇḍīs* and senseless hair-splitting by the *Gyān-mārgīs*. The stanza thus prepares the ground for what is to follow and is to be the main theme of the *Japu Ji*.

3. The next six closely-knit stanzas dwell on the human perception of the Supreme Master.

4. Stanzas eight to fifteen expound the efficacy of hearken-ing and meditating on His Name in the upward journey of the human soul. These dwell on the bliss and benediction that may accrue to the human spirit through deeply involved meditation on Him.

5. Stanzas sixteen to nineteen are an exposition of the contents of the preceding verses with a renewed emphasis on God's mystical powers and His Limitless Creation. These inculcate Man's total submission to His Will. This is synoptically stated as;

Whatever pleaseth Thee, alone is welcome unto us,
Eternal and Immutable Thou art, O Fathomless One.

(XVI. 23-24)

This refrain lends theseth stanzas a marked structural unity and rhythmic beauty.

6. Stanzas twenty and twenty-one, though apparently somewhat loosely structured, are really not so. These dwell on the very important theme of purging human soul of the dross of sin and debasing egoism through the agency of *Nām*, which is felt to be imperative for a vision of the Spirit Divine. This evidently is to serve as an adjunct to the remaining part of the mystical poem.

7. Stanzas twenty-two to twenty-six refer to limitless bounties, boundless goodness and marvellous admiration that God and His Creation excite. This sub-theme is again amplified in the next, i.e. the twenty-seventh stanza, in which the metaphor of the mansion, *sodar[u]*, has been used beautifully. This stanza sets out to portray the unicity and sublimity of the Almighty by indicating how countless heroes, gods, siddhas and yogis—nay the entire universe with its innumerable spheres and constellations—are paying obeisance at the seat of the Supreme Master and singing of His sublime attributes.

8. Stanzas twenty-eight to thirty-one which have the same structural refrain

Hail ! All Hail ! unto the Primal Lord !
Pure who is—Eternal too;
And ever and ever the same.

emphasize the need for an individual to subdue his ego and dissolve its disharmonies as a preliminary to having a glimpse of the Vision Divine.

It brings out one very important fact, that union with God and separation from Him are but two factors that regulate the entire human spectacle;

Communion with God, and forsaking of Him;
These twin factors human destiny shape.

(XXIX.3)

Within this conditioned Divine Order, man has but to chime a hundred thousand times the Creator's Name to ascend the stairs his 'dear Lord to meet'. The scintillating rhythm and

the racy flow of these sanzas have a peculiar charm of their own. These appear more and more beautiful as we grow in our understanding of them.

The next stanza (XXXIII) points to Man's inherent limitations and his utter inadequacy as to the task that faces him, for

(By himself)

Man has no power to speak of Him
or even silence keep.

(XXXIII. 1)

9. The thirty-fourth stanza sets out that man shall be judged for his thoughts and deeds by the Almighty under His Divine Law. The judgement, of course, will be made in absolute fairness and in truth.

10. With stanza thirty-five the *Japu Ji* enters a new structural form. Thence, the stanzas up-till the thirty-eighth represent the realms or stages through which man's soul ascends, by dint of rigorous moral and spiritual discipline, to reach its final destination. These stanzas form a separate chapter by themselves alongwith the Mint Parable.

11. The final *sloka* then serves as an Epilogue.

The *Japu Ji* thus presents a plausible unity of structure conditioned by the diversity of fields covered. The rhythm and flowing style of the *Japu Ji*, coupled with its closely entwined and intermixing cross-currents of thought leading to the all-encompassing finale of the Mint Parable, lend the composition rare verve and beauty making it a supreme treatise on Sikh metaphysics and a literary landmark in Medieval India's religious literature.

IDIOM

With the question of the form-pattern is closely connected the nature of the idiom used and the way in which it has been yoked to achieve the purpose. The language of the *Japu Ji* is of its times, with a fair admixture of vocables, phrases and syntactical formations, which are now in some cases nearly

obsolete. Also very often these vocables are peculiar to certain dialects that then prevailed in North India. It is couched in a very terse and pithy language reminding one of the Sanskrit *sutra* style, which is quite notable for its concision and elliptical constructions. Therefore, the meaning of utterances embodied in the *Japu Ji* are, at times, rather involved because of the absence of appropriate verbs, cases or prepositions. Moreover, the text relates to abstract philosophical subjects, an elaboration of which sometimes defies easy comprehension. This difficulty is further aggravated by the Guru having depended, for the elucidation of his ideas, on concepts and phraseology of other religions—indigenous as well as Semetic. All this is not without investing these with a new meaning, peculiarly his own.

To mention only a few by way of illustration, the expressions *saram* and *karam*, used in stanzas XXXVI and XXXVII, respectively, to delineate stages in the ascent of the soul to its final destination, lend themselves to dual interpretation. If taken as a word of Sanskrit origin, *saram* may mean 'perseverance' and even 'bliss'; and if viewed as a Persian expression, it connotes, 'modesty'. Likewise, *Karam*, if taken to have sprung from Sanskrit (*karma*), will mean 'action'; and if from Arabic-Persian extraction, it would connote, 'grace'. In the *Japu Ji* one is faced with the task of precise interpretation in respect of the following verse as well:

bahutā karam[u] likhiā nā jāe¹

Though *karam* here, in pursuance of the general import of Guru Nanak's utterance, may very rightly be viewed as the 'Grace of the Lord', yet it could as well represent the kind of terminal realisation that God's actions are beyond description. As for *saram*, the expositors, according to their personal proclivities, still continue to be divided on its exact connotation—some take it to represent 'modesty', and others insist that it is a discourse on 'perseverance' or on 'bliss'. The word occurs in stanza XXVIII as well

1. Thy Abounding Grace baffles all count—(XXV. 1)

muṇḍā santokh[u] saram[u] pat[u] jholi
dhyān ki karai(n)h bibhūt[i]²

Here, however, it unmistakably connotes modesty !

Two other key words represent the same duality of meaning: *soche* appearing in the first *paurī* may mean 'to think', 'to ponder', yet also 'to cleanse', 'to purify' according as the word stems from two different verbal nouns, *sochnā* and *sauchnā*.

Some of the verses, though very simple in their construction and appearance, present the same ambiguity in their interpretation. For instance, the second line of the couplet :

āsaṇ[u] loi loi bhaṇḍār
jo kichhu pāiā so ekā vār³

presents great difficulty in arriving at the exact idea sought to be conveyed by it. Yet another puzzling and enigmatic verse is :

suast[i] āth[i] bāṇi barmāo⁴

which has been interpreted variously by scholars of Sikh theology.

PURPOSE

The sole purpose of the *Japu Ji* is to examine the predicament of, what the Christians and other Semitic faiths call, 'The Fallen Man'; but which the Sikhs view as 'the Individuated Soul' separated from its True Essence by 'The pall of sham untruth'; or, to be more specific, by Man's 'self-conceit' or morbid self-projection. But how is one to get rid of it ? The

-
2. Make contentment thy earnings, O Yogi;
 And let modesty thy begging-bowl be.

(XXVIII.1)

3. In every region does God abide,
 His stores unlimited sustenance provide.

(XXXI. 1)

4. Self-existent Thou art, O Lord,
 From Ye proceeded the Primal Word.

(XXI. 7)

Japu Ji provides an answer to this very pertinent question on both metaphysical as well as temporal planes.

AREAS OF ENQUIRY

A literary land-mark and spiritually one of the most inspiring of world scriptures, the *Japu Ji* is the product of a truly God-conscious soul brimming with love and compassion for all mankind. While flowing from a direct communion and harmony with the Divine, it still touches a wide gamut of human life. Though in its sublime flights it encompasses the Eternal and the Divine phenomena, yet it fails not to take into account the realities of human life on the *terra-firma*. With a view to comprehend the argument of the *Japu Ji*, it would be advisable to delineate the various areas covered by it, as it unfolds itself into several allied fields and, therefore, back into its main enquiry—the search for Truth:

1. *The Concept of God*, expounded in the *Mūlmantra*, the opening *sloka*, and in stray reference interspersed in the entire text.
2. *Man's Quest and Aim*, propounded in stanzas I and II.
3. *The Divine Order or Will*, expounded in stanzas II, III, XVI and XXI.
4. *The Path of Loving Adoration of God*, or the Path of Nām-Yoga, spelt out in stanzas IV, VIII—XV and XXXII.
5. *The Cultivation of Virtue*, a pre-requisite for treading the path of Nām-Yoga as set out in stanzas XXI, XXIX and XXXVIII.
6. *The Five Realms*, through which human soul has to tread with arduous moral and spiritual discipline so as to finally have a glimpse of the beatific vision, stanzas XXXIV—XXXVIII.
7. *The Doctrine of Grace*, mooted in stanzas IV, VII, XXXII and XXXVII—XXXVIII.
8. *The Guru's Role* as stressed in the *Mūlmantra* as also in stanzas V—VI, XV—XVI and in the *sloka* at the end.

9. *Formalism in Religion* touched upon in stanzas I, VI, XXI and XXVIII—XXXI.
10. *Dignity of Human Life*, reaffirmed in stanzas VI and XXI.
11. *Ideals* highlighted as per various verses interspersed in the whole of the text, setting out norms for the conduct of a person and laying down ideals for him to pursue.
12. *The Social Dimension of Guru Nanak's Teachings*, as revealed in stanzas XV and the closing *sloka*.
13. *Cosmological Perceptions*, as enunciated in stanzas XXI and XXII.

THE CONCEPT OF GOD

(*The Mūlmantra*)

Of the areas of enquiry enumerated above, the metaphysical questions concerning the nature of the Supreme Reality, the status of Man and Creation *vis-a-vis* that reality are the basic and the foremost ones. The *Mūlmantra* placed at the head of the *Japu Ji* tackles this problem very succinctly. The word *Mūlmantra*, as such, does not appear anywhere in the holy scripture, the Guru Granth. It is only the expository tradition that has lent it this name.

Mantra, in ancient Vedic literature, implied an 'instrument of thought', 'a sacred text or speech or a prayer'. With the passage of time, however, *mantra* came to assume a mystic connotation; and in the hands of the Śaktas, its meaning degenerated into a 'magic formula', 'an incantation' or 'a spell'.

Etymologically, *mantra* is a compound word—*man+tra*. *Man* in it is short for *mannan* or 'contemplation'; while the syllable *tra* means liberation or sublimation. Thus the word *mantra* implies liberation of mind or soul wrought through deep contemplation.

The term *Mūlmantra* has come to be used to mean the credal statement. This is not in its degenerated sense of an incantation; but in its pristine sense of 'an instrument of thought'.

The prefix *mūl* means 'the basic'; hence putting together the conjunct (*Mūlmantra*) stands for the 'credal statement of the Sikh faith'. It expounds the basic concept of the Supreme Reality; and delineates in concisest terms the significant and expressive attributes of the Divine Being.

EK OMKAR

The Gurmukhi text of the *Mūlmantra* opens with the symbol ੴ pronounced as *ek omkār*, and sometimes as *ik omkār*. This enunciates Guru Nanak's concept of God. The integral '1' used here is independent of the succeeding word and connotes unity of Godhead while ੴ is the mystical sound Om (ॐ) of the Hindu scriptures with the last vowel of the Gurmukhi symbol somewhat elongated by the use of an elliptical curve, to indicate *ākār* or, to be brief, *kār*. The etymologists regard the word Om (ॐ) to have stemmed from *av* (to protect) used for connoting God, who protects us from all ills. The Yogis declare it to be an onomatopoeic word and believe it to be the primal sound that emanated from the Supreme Being to set in motion the process of Creation. They maintain that it still pervades the Universe and can be perceived through appropriate spiritual discipline (*sādhana*). On account of the wide acceptance of the mysterious sound believed to be emanating from the Supreme Being, the Lord Almighty, himself came to be referred to as Om. It may be observed that Guru Nanak makes use of the long-since accepted sound-symbol Om, and invests it with his own meaning. Rather than choose to demolish the established idea, he builds thereon a new idea; and, thus in the manner of world's great prophets, like Lord Christ and Hazrat Mohammad, he proceeds to confirm and place his own interpretation on an existing and long-since accepted notion rather than just seek to demolish it.

Maxmuller, foremost among the European scholars of Indian tradition, holds that *rishis* of yore, when confronted with the question of the existence of God, usually

responded by uttering the word Om, which meant 'Yea' or 'Yes' ! With the passage of time, this word, came to be identified with the Divine Spirit, and began to be used to invoke the Divine help in every act or situation—religious or otherwise. This is how, in the hands of the *Vedantists* who preached and believed that *Brahman* (God) is all-pervasive and is present everywhere in the manifest world, and even beyond it, it began to assume the connotation of the Immanent God. Guru Nanak, in order to make the idea still clearer, suffixed it with *kār*; so as in its present form, it means the Primal Word with all its resonance' or 'with its illimitable expanse, both the connotations alluding to the same thing i.e. God's immanence.

Hindu society is, in practice, polytheistic, wherein each individual worships a deity of his own choice; and very often invokes Om too. Guru Nanak hence deemed it fit to place the integral '1' before Om, or *Omkar* as the Sikhs now have it in its modified form.

The significance of the use of integral 1(ੴ) before *Omkār* has another dimension too. It is obvious, that Guru Nanak purposely used it before *Omkār*. He could have expressed the unicity of God by a verbal expression, but he did not choose to do so. Now the integral '1' is unique in that all other numbers are but an expansion or a sum of it, or '1' multiplied by that number. Secondly, this number is such that the antithesis of odd or even does not exist in it. The symbol *ik* thus is an unmistakable sign to conclusively indicate the unicity of God. It, however, represents the *sagun* or *saphur* attributeful state of the Lord-God. Guru Nanak envisages a *nirgun* or *aphur* or attributeless state that preceded the *sagun* one. In that state He was not knowable, for He was attributeless and hence Transcendent.

Immanence and Transcendence being apparently antithetical terms, the problem of reconciling these two attributes has been racking the minds of the theologians at all times. This is

so particularly in respect of those, whose faiths believe in the Last Day of Judgement and Resurrection of human souls for adjudgement of their claims to Heaven through the intercession of their respective prophets, who will on that day, according to their beliefs, be stationed beside the Almighty's seat and speak for their wards. This concept of the Almighty God being stationed at what is called the highest heaven (*Arsh-e-Barin*) conflicts sharply with the idea of God's Immanence; to cover which the Sufi and Christian saints advanced the thesis that God created the Universe by the utterance of His Will, and that in His Will itself He sustains it. He Himself remains outside it, and yet, as 'Will' he permeates it. These two aspects of God, they assert, can thus be explained at ease.

Guru Nanak's metaphysics, however, offers a somewhat different explanation. He holds that when God who defies all attributes (*nirgun*) becomes attributable (*sagun*), He becomes immanent and pervades the universe and may be comprehended in it. This sounds somewhat Pantheistic; but it is in fact not quite so, for the Attributable God does not preclude the Being who is beyond the pale of attributes. The infinite God always remains outside and beyond these. Just as all things are in space and space is in everything and yet space is more than the objects that occupy it, in much the same way, God transcends the phenomenal world, the world of our senses, and also pervades it. This is how, the Guru thinks of Him to be Immanent as well as Transcendent, both, at the same time. This view of Guru Nanak does not come close to Pantheism, but to what Dr. Ing terms as Pantheism, that is, 'the being of God includes and penetrates the whole Universe so that not only everything exists in Him, but also that He is more than all the Universe'.

One of the foremost theologians with a firm grounding in philosophy and profound knowledge of the major religions of the world observes that 'triple concept of Reality forms the

basis of many ancient systems of Metaphysics, and of the great religions of the world. The Buddhist concept of the *Trikāyā*, constituting the *Dharmakāyā*, the *Sambhogakāyā* and the *Nirmāṇkāyā*, the Hindu Triology of Brahman, Isvara and Avatar, and the Christian Trinity of Father, Son and the Holy Spirit', he opines, 'are readily recalled to mind'. Even in the Muslim theology he sees this trend in the form of Allah, the Rūh-ul-Qudus and the Rasul. Bearing this analogy in mind, he asserts that human thought in its discursive process is capable of comprehending Reality only by three leaps, and the same can be discerned in the Sikh symbol (*ek+om+kār*).⁵

What the distinguished writer wishes to stress is that *ek omkar* (ੴ) is a complete and a very expressive symbol embodying in it the three traditional and well-recognized aspects of the Supreme Reality; namely, (1) the Absolute (*nirgun*) represented by the integral '1'; (2) the Essence represented here by *Om* (ॐ), the Primordial Sound, supposed to be the efficient cause of creation, and equated, very often, with *sabda* and *nām* in religious parlance; and (3) World of Appearances or Forms, represented in the Sikh symbol by *kār* (*akār*) suffixing *Om* (ॐ) in the form of an elliptical curve. The *Japu* thus takes cognizance of all these traditional notions to explicate this concept.

OTHER ATTRIBUTES OF GOD

Having stated the nature of Reality in symbols, the Guru now proceeds to invest it with certain attributes. The purpose is to facilitate comprehension of the concept and to remove certain misconceptions prevailing at the theological level. The first and the foremost attribute following the symbol *ek omkār* is *sat[i]*, a Punjabi variation of *satya* of the Sanskrit language. Now *satya* means an entity that does not undergo any change, and is thus eternal and immutable. This aspect is further

5. Cf. Kapur Singh, *Guru Arjun and His Sukhmani*, pp. 44-46.

recalled in the very first *sloka*, placed at the head of the *Japu Ji* text, wherein God is equated with Truth in no uncertain terms. It states :

God Lord Eternal, His essence is Truth;
 So had He been ere the primal age;
 So has He been through all ages, O Nanak,
 And so shall He be, ever ever more.

This attribute of God is so potent and unique that the like of it cannot be shown to exist anywhere, outside His Supreme Being. That is why, the Sikh Scripture has chosen to postulate *sat/i/* as His name, that existed long before anything conceivable took shape.⁶ It corresponds to the *haqq* attribute of the Muslim faith. The renowned Greek philosopher Plato's description of God, which Joseph Addison calls, 'sublime and fanciful' too emphasizes this attribute of God, when he says that 'Truth is His body and Light His shadow', It should however, be clearly understood that the word Truth (ਸਤਿ, *sati*) used in this context is to be taken as Absolute Truth and not any semblance thereof, like 'relative truth', 'partial truth', 'poetic truth' or any other variation thereof; for that is how we are wont to use this phrase in everyday life. Absolute Truth is illimitable and, therefore by its very nature undefinable. It can only be experienced in its totality, as Henry Bergson states, 'by perception, by intuition, by reasoning to a certain point and then by taking a mortal leap'. Its perception in truth of temporalities, is only an aid to realize that end; and to reach, through it, as near the embodiment of the Absolute Truth as can be

6. My tongue has spelt Your functional names endlessly
 Only to realize that it is *Sat[i]*,
 Which existed even before anything conceivable did exist :

kirtam nam kathe tere Jihba.
sat[i]nam[u] tera para pūrbala.

(ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ॥

ਸਤਿਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ॥)

possible; keeping it in mind that some of God's attributes, particularly the functional ones, ultimately serve as ideals for man to follow in this world of phenomena and are no mere exercises in intellectual gymnastics.

The next constituent of the *Mūlmantra* is *nām* or *numenon* of the Greek thought. Some interpreters consider it to be a part of the preceding attribute *sat[i]* and spell the pair thus formed as *sat[i] nām[u]* suggesting thereby that God's name is *sat[i]*. This sounds some-what plausible, for the various constituents of the *Mūlmāntra* appear to go in pairs; i.e. *ek omkar*, *sat[i] nām[u]*, *kartā purakh* and so on. Besides, we have the testimony of Bhai Gurdas to the effect that Baba Nanak made use of this *mantram*, *sat[i] nām*, for propagating his mission :

Baba Nanak redeemed the people of this dark age
By dinning into their ears the *mantram* of *sati-nām*.⁷

More examples to support this contention of *sat[i]* and *nam[u]* going together can be found elsewhere in the Sikh Scripture. Yet, there are scholars who view *nām* to be independent of *sat[i]* and as a very important aspect of the Divine Being Himself—at once mysterious and ineffable.

Speaking philosophically, Name is an instrument of cognition. Its function is to differentiate one object from another by giving it a name. It may be of any category in accordance with the nature of the object. It is thus a very important concept for the apprehension of this World of Appearances. The philosophic logic stops at this; and then follows the assertions of the mystics. They hold that God Himself created the World of Appearances or Forms, and then permeated it so as to make

7. *kali[i]jug bābc tārīa, satnam paṛh mantra sunāiā;*
kali tārāṇ gurū nānak āiā.

(ਕਲਿਜੁਗ ਬਾਬੇ ਤਾਰਿਆ ਸਤਿਨਾਮੁ ਪੜਿ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ ॥
ਕਲਿ ਤਾਰਣ ਗੁਰੂ ਨਾਨਕ ਆਇਆ ॥)

—Gurdas, *Varan*, 1-24

His essence discernible in it everywhere. This state of the Supreme Reality is to be named, following the theological parlance, *sagun*, while the other one is *nirgun*. Guru Nanak describes this phenomenon of God's manifestation in *Rāg Asā* ;

The Absolute (*nirgun*) Lord first
manifested Himself
And created *nām* to serve as His
essence in the phenomenal world;
Thereafter He permeated it continuing
to enjoy, its functioning, in serene bliss.⁸

This is a very meaningful utterance. It brings out very clearly the three aspects of the Supreme Reality, which have already been referred to in the Sikh Symbol *ek omkar* (ੴ) the integral '1' standing here for Integrated manifestation of the Attributeless Lord *Om* (ॐ) for the 'Essence of God' permeating this World of *nām-rūpa* (differentiated appearances), and the elliptical curve indicating its vast expanse i.e. *ākār*.

This metaphysical identification of the World of Forms with *nām* representing the Essence of the Supreme Reality is stressed forcefully in the *Japu Ji* too. The relevant verses read:

To All Creation does Thy Name extend,
Beyond Thy Name doth nothing pretend.

(XIX.10-11)

Earlier, it was affirmed that *Om* (ॐ) is the Primordial Sound that was responsible for bringing the Universe into existence; and since this function is now assigned to *nām*, a logical question is, as to what is the generic connection between the two terms ? It is obvious that Word as emanating

8. *apīnai ap[u] sajio apīnai rachio nāo*
duyī kudrat[i] sajīai kar[i] āsan[u] dītho chāo.

(ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ, ਆਪੀ ਨੇ ਰਚਿਓ ਨਾਉ ॥

ਦੁਯੀ ਕੁੰਦਰਤਿ ਸਾਜੀਐ, ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥)

—Rag Asa, MI, AG, 463

from God preceded the creation of the Phenomenal World. This fact is conceded in unambiguous terms by all great faiths. For example, John the Baptist says in the Bible:

In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without Him was not anything made that was made. In Him was life; and the life was the light of man.

(John I : 1-5)

This shows that Word emanating from God and representing His Will is to be treated as the efficient cause of Creation, which was an absolute beginning; whereas *nām* is the differentiating agent issuing forth from the same source and producing the same effect. Thus *nām* and *sabda* tend to be synonymous terms. Consequently, in Sikhism, as also in certain other religious systems based on *nām-simran*, the three terms, *sabda* (the Word), *nām* (the Numenon) and *bāni* (the Revealed Word) tend to be of equal import. And, since Name and the Named ultimately tend to synchronize, Man's yearning for, or occupation with *nām* (the Numenon), *sabda* (the Word) and God, all three are tantamount to one and the same thing. This is the crux of the metaphysical dimension of the three allied terms.

The next unit of the credal statement is *kartā purakh*. *Kartā* means the Creator and *purukh* (Sanskrit, *purusha*) connotes the personal and animating principle in man and other beings, soul and spirit—the Supreme Being or the Soul of the Universe. It is, indeed, a very old concept and there is a mention of it in the *Nis'adiya-Sukta* of the *Rig Veda*, wherein *purusha* appears as Impersonal and Absolute. When read along with the Creator in our text, *kartā-purakh* indicates the idea of the Sole Creator and that is what Guru Nanak wished to affirm. The *purusha*, in Sikh thought, dispenses altogether with the female agency in the act of the creation of the Universe. It appears, Guru Nanak purposely tagged *pura-*

kha on to *karta* to refute the claims of certain Indian schools of Philosophy, which postulated a definite role for *prakriti* (the Primal Nature) in the creation of the Universe. Of these the *Sāṅkhya* school of Philosophy is most assertive in declaring that neither the *purusha* nor *prakriti* is by itself competent to create anything. It is the propinquity of *purusha* to *prakriti* which gives rise to the world of appearances. *Patanjali*, the author of *Yogasāstra* also regards the cooperation of the two as essential, even though he makes a clear distinction in regarding *prakriti* as the material cause and the *purusha* as the efficient cause of the emergence of the universe.

However, the Sikh faith by viewing God as the Sole Creator (*Kartā purakh*) appears to be in line with the Vedantic School of Thought. Anyway, in Sikhism, God is the Sole Creator and Primal Nature or *prakriti* is only a manifestation of His *hukam* or Will. In this respect, Saint Vinoba's interpretation seems more plausible. He regards *kartā purakh* as one compound word and explains it as, 'God being the Creator of the Universe. Also He is all mind. *Purakha* specifically implies that not nature but God is the Creator'.⁹

The Sole-Creator (*Kartā purakh*) attribute of God is followed by two more important attributes of the Divine Being. The first is *nirbhau* and the second *nirvair*. Literally, *nirbhau* means *sans* -fear and *nirvair*, *sans* -enmity.

These two traits have been very succinctly set out in Guru Nanak's concept of God, so as to set at rest the notion of some of the theological systems, which attribute to Him the traits of anger or annoyance. If one looks at the history of the evolution of religions, one finds tribal gods, though often talked of as Universal, had, in fact, no such dimension about them.¹⁰ More often than not, they were acutely jealous of each

9. Vinoba Bhave, *Japu Ji* (Punjabi), tr. Sita Ram Bahari, p. 33.

10. "Sole-Creator" as an attribute of God is by itself of great import for the present-day-strife-torn world; for it stresses fatherhood of God, a necessary prerequisite to brotherhood of man, which was formerly a

other and were constantly feuding among themselves for supremacy. Like other Semetic people, the Jews originally worshipped supernatural powers, much like the early Aryans, but gradually their special tribal God, Yahweh or Jehovah, who led and protected them in war, was raised, like Varuna of the *Rig Veda* and Zeus among the Greek Gods, to a pre-eminent position; and with the passage of time, he became their only God. This God was so jealous that he would curse and punish those who worshipped any god other than him. The rivalry between Yahweh (Jehovah) and Balim, a generic term for the tribal Gods of the Cananites, wherein the Isralites had settled, continued for 350 years before Christ. It was silenced only by the total elimination of all the priests of Baal. Very very significant in this regard are extracts from the first and second Commandments that read (1) "You shall have no other gods besides me; and (2) I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children in the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments."

The Zoroastrian Religion which flourished in the first millennium before Christ in Persia, possessed dual gods, the Ahurmazda (The good spirit) and the Angra Mainyu (the evil spirit). They were always at loggerheads with each other. This Angra Mainyu later entered the theology of the Semetic religions as Ahriman or Satan. He created fear and rancour, although he was not as powerful as Yahweh (Jehovah).

Prophet Mohammad had made Allah the God of the

contd.

dream and a vision but now has become a dire necessity. In sooth, there can be no brotherhood of man without the fatherhood of God. Man's most cherished goals of equality, liberty and humanity cannot be sustained unless we believe firmly and unflinchingly in the Fatherhood of God from which the doctrine of Universal Brotherhood of Man, *ipso facto*, flows.

Muslims all the world over. His mercy was to be on the men of the Faith everywhere and He was to take special care of them against His enemies, the infidles, who did not belong to Mohammad's faith. This situation was not very different from the jealous God of the Hebrews. In this context, it is interesting to note that of the ninety and odd attributes of Allah enumerated by the Muslim theologians, the list has, apart from such positive attributes as *al-Rahmān* (The Sustainer), *al-Rahīm* (The Merciful), *al-Ghuffār* (The Forgiver), two other attributes of a sharply different nature : *al-Jabbār* (The Oppressor) and *al-Qahhār* (the Avenger). This contrasts strikingly with the *sans-fear* (*nirbhau*) and *sans-enmity* (*nirvair*) attributes of the Sikh credal statement. Besides, the *Japu Ji* categorically states :

True is the Lord—True is His justice too,
Boundless love is the idiom of our Master True

(IV. 1)

The Fifth Nanak, Guru Arjun, has had this much to vouchsafe on this point :

My saviour, my Master, is sweet-tongued,
I have watched Him to the point of exhaustion,
And verily found Him utter no offensive word.¹¹

Since the attributes assigned to a deity have a tendency to percolate down to its followers as ideals to be followed by them in their day-to-day life, Guru Nanak, it seems, has taken special care to include in the list of God's attributes, apart from the earlier stated-ones of eternity, immutability and singularity (soleness), these two very expressive terms, 'sans - fear' and 'sans -enmity'. The Guru indeed seems to value them as indispensable ideals to be followed by his followers. The Ninth

11. *miṭhbolṛa jī har[i] sajan[u] suāmī morā*
hau(n) sammal[i] thakī jī, oh[u] kade na bolai kaurā.

(ਮਿਠਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੋਰਾ॥
ਹਉ ਸੰਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉਰਾ॥)

—Suhi, M5, AG, 784.

Nanak, Guru Teg Bahadur, again unequivocally stresses the point in his *bānī* in the following words :

He who strikes fear in no one,
Nor himself succumbs to anybody's fear
He alone, to my mind, is a truly enlightened soul.¹²

The fifth Nanak Guru Arjun, who suffered the utmost at the hands of the Ulema-dominated Islam, laid down the following maxim for his adherents and lived up to it in word and spirit :

I have no enemy, nor a stranger either.
In tune am I with all Creation around me.¹³

Though apparently the attributes 'sans-fear' and 'sans-enmity' might seem negative ones, yet these are not really so. The absence of fear and enmity conclusively establishes God's absolute supremacy and unicity, as also His imperturbability. Apart from absolute poise in His being, this also ensures total inviolability in the judgement of the imperturbable Lord. No wonder, He views His creation with nothing but unceasing benevolence and loving care.

A word of caution may be sounded here. Ideals of "no fear" and "no enmity" in the context of Man's conduct in the mundane world are not to be taken as absolute injunctions. These must be qualified by the exigence of the situation. If the situation goes out of hand and gets absolutely desparate, then a Sikh must not be a passive spectator and unthinkingly stick to the "no enmity" dictum. Instead, he is to act upon the advice

12. *bhai kahū kau det naih, naih bhai mānat an[i]*
kahu nānak sun[u] re manā gīanī tāh[i]n bakhān[i]

(ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨਿ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ॥)

—Sloka, M9, AG, 1427

13. *nā ko bairī nahī(n) bigānā*
sagal sang[i] ham kau ban[i] ai

(ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ,
ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥)

—Kanra, M5, AG, 1299

of the Tenth Master and take a sword in hand to defend the righteous cause, in accordance with the Guru's injunction :

*chūñ kār az hamah hilate darguzasht
halāl ast burdan b-shamshir dast.*¹⁴

Likewise "no fear" dictum does not preclude the fear of the Lord, nor of what is ordained by Him. The Fourth Nanak admonishes:

Involve thyself in the adoration of the Lord,
Yet may thy love for Him be tampered with fear of the Master.¹⁵

Even Guru Nanak says :

Coin ye the Word soaked in fear and love.¹⁶

The *Old Testament* too vouchsafes:

Fear God, and keep his commandments,
For this is the whole duty of man.

(Ecclesiastes 12:13)

Besides—

The fear of the Lord is the beginning of wisdom

(Psalm III : 10)

The next unit of the *Mūlmantra* is *akāl-mūrat[i]*. *Kāl* means 'time' and *akāl* means timeless or beyond the pale of time. God being the 'sole-creator' and sustainer of the Universe, He is beyond the pale of time. He was there ere the primal age, had been there through all ages and shall be there for ever ever more.¹⁷ *Mūrat[i]* here means 'being'. So *akāl-mūrat[i]* means that God's being is beyond the pale of time. He is deathless; and while time exacts its inexorable toll on all things, God's Being alone defies time and is Eternal. He is

14. *Zafarnāmah* (Letter of Victory written by Guru Gobind Singh to Emperor Aurangzeb).

15. *bhai bhāe bhagt[ī]lāgo merā hiarā.*
(ਭੈ ਭਾਇ ਭਗਤਿ ਲਾਗੇ ਮੇਰਾ ਹੀਅਰਾ॥)

—Maligaurā, M4, AG, 985

16. *bhai bhau gharīai sabad[i] sawār[i]*
(ਭੈ ਭਉ ਘੜੀਐ ਸਬਦਿ ਸਵਾਰਿ॥)

—Gauri, M1, AG, 151

17. Cf. *Sloka* prefixed to the *Japu Ji*.

beyond any intellectual grasp or reach; He is unique, beyond all limits, absolute and ever constant.

The next two attributes further confirm God's self being eternal and formless. These attributes under discussion are *ajūni* and *saibhang*. *Ajūni* means that He has not sprung from the womb of a mother, that is, He is 'unincarnate'; while *saibhang* clarifies this idea further by stating that He is self-existent—Being of His Own Being. Guru Nanak by bringing in this attribute (*ajūni*) rejects outright the theory of incarnation and also rules out idolatory in any form whatsoever.

He reaffirms-

He can neither be installed,
Nor His likeness be shaped;
For, in sooth, formless and self-existent is He.

(V. 1-2)

Guru Nanak's affirmation is in tune with the view in the Holy Bible wherein it is stated :

God is spirit, and they that worship Him
Must worship Him in spirit and in truth!

(Ib IV. 24)

Islam rules out idolatory with the same vehemence. In fact, an idolator knows little about the real nature of God; and is merely investing the Supreme Impersonal Being with personal human attributes. Idolatory consists in loving a creature more than one loves the Supreme Creator.

GURU AND GURPRASAD

The *Mūlmantra* or the credal statement ends with *gur-prasad*. The word *gur* appearing in the Sikh Scripture in three forms—*gur*, *guru*, *gurū*—is a multidimensional word. Apart from its mundane sense of a teacher of an art, craft or vocation, it connotes in the holy Scripture of the Sikhs : (1) a religious instructor, (2) founder of a religious system or philosophy, (3) inner conscience, (4) the venerated one and (5) the chief or

head etc. etc. Sanskrit scholars regard *guru* to have stemmed from the root *gri* which means to eat up and to assimilate, to enlighten. Thus, Guru is one who expels the torpor of ignorance (*avidyā*), and enlightens human mind.

Bhai Santokh Singh, a Sikh historiographer, poet and theologian of the nineteenth century, however, explains the word somewhat differently. *Gu*, he tells us, means inertia, matter, ignorance and transience, and *ru* means light which illumines the Principle of Consciousness.¹⁸ Hence *guru* is that attribute of God which sustains and illuminates the principle of consciousness in the Universe. Since the attributes and the substance are ultimately one, the *gur/guru/gurū* used in the Sikh Scripture, either refer to God who is the ultimate destroyer of nescience, or to the Sikh Gurus (Preceptors) collectively, according as the context be.

Further, it should be clearly understood that Sikhism does not recognise the need for a personal guru. After the demise of the Tenth Master, Guru Gobind Singh, that status rests with the Guru Granth, which embodies the Gurus' teachings and their revelations. Guru Granth continues to guide and inspire the Sikh Community.

Reverting to the interpretation of the last unit of the *Mūlmantra* and taking it to be a conjoined attribute, it could be interpreted in two ways : (i) as God is attainable through the grace of the Guru, the spiritual guide; and (ii) God Himself is the ultimate dispeller of darkness and bestower of His Grace. Besides, in case He Himself does not bless the seeker, nothing can anyway be gained. This last element forming Guru Nanak's doctrine of Grace or Divine Grace carries great weight in the Sikh Scripture. Guru Nanak affirms in the *Japu Ji* :

In all His Creation that I behold,
Nothing, save through His Grace, avails.

(VI. 2)

18. Santokh Singh, Bhai, *Nanak Prakash*, I.1. 62-63.

Not only that, even virtue may be imbibed through the performance of good deeds only; and devotion itself may be offered only if the Divine Grace so wills :

Yet to sing to Thee such alone are privileged,
As Thy sublime Grace hath blessed;
And ever deeply steeped in Thy love abide.

(XXVII. 15)

Thus Divine Grace may settle upon a person direct from God; or through His chosen deputy in human form viz. by one endowed with the power to deliver Lord's message revealed to him and to confer benedictions in like manner. Such a one is almost identifiable with the Divine Word. The Guru, thus, comes to mean the Word of God or the Voice of God; the Word (*gursabda*) being divine revelation without which Man gropes in darkness and through which alone he may attain true knowledge.

The concept of Divine Grace is the logical outcome of the attribute of God as Sole Creator. Having created this Universe, He could not be expected to be indifferent to it. Hence the attributes of sustenance, protection and compassion flow profusely and benignly from Him. The Sikh faith sees in Him a kind-hearted, loving and loveable Supreme Master. Eternal bliss, imperturbability, infallible judgement, as also boundless love are inherent in His Being. *Japu Ji* attributes to Him the language of boundless love (*bhākhīyā bhau apār*).

Another verse in *Japu Ji* reads :

Beauty and Truth, Thou art—Boundless Love too.

(XXI. 8)

It is significant to observe that Christianity echoes much the same sentiments as regards this attribute of God:

(a) He that loveth not knoweth not God, for God is love

(John 4.8)

(b) He who is filled with love is filled with God himself.

(St. Augustine)

- (c) God is love and he that dwelleth in love dwelleth in God, and God in Him. (New Testament).

It is the significant attribute of 'love' which adds charm to His Immanence; for boundless love and compassion flow from His Being to all His Creation. God being radiating boundless love, the obvious path for humans to attain Him is to approach Him through total submission to His Will and through love and devotion.

The transcendent cum immanent character of the Sikh concept of God has been expressed very beautifully by utterances like, *āp neṛai āp dūr* (He is both near and far away); *nirgun āp sargun bhī ohī* (He Himself is attributeless i.e. defies description, and yet He Himself is attributeful).

The *Mūlmantra*, when thus, explicated, gives a very clear picture of the Sikh Godhead. It is, to sum up, the only God with no second to challenge Him. He is both transcendent as well as immanent. Consequently, He pervades everywhere and yet is unattached. Leaving aside His functional names, only one name that sounds unique and may claim to be anterior to anything that commenced at anytime is Truth. This connotes His eternity and immutability. He is the Sole-Creator, and consequently the sustainer and also protector of the Universe. Having created the Universe, He abides in it. His essence permeates each object; and, for that reason, He is omnipresent, omniscient and omnipotent. He is unincarnate and self-existent. He fears no one, nor is inimical to anyone. He is kind, compassionate and benevolent. He is the ultimate dispeller of darkness and ungrudging bestower of His Grace. He is the embodiment of Truth, Beauty and Bliss. He is both, loving as well as lovable. He can be reached by the cultivation of love and virtue.

THE UNIVERSE

The *Mūlmantra* has shown that the basic Sikh thought is

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strictly monistic and this attribute of Supreme Reality has time and again been stressed in the Sikh Scripture in no uncertain terms. We have it from the pen of the Fourth Nanak :

From One do many emanate and finally,
O, Nanak, into One do the many submerge.¹⁹

Unlike Christianity, Sikhism thus does not accept duality between matter and mind. It holds the individual mind, the numerous forms of life and inanimate form of matter as part and parcel of the Absolute Spirit; which at some unknown time, out of its own impulse and initiative embarked upon the process of involution and evolution. Its purpose and nature are beyond human comprehension. What can be said is that it was the handiwork (*Ilā*) and Will of that Supreme Being. The modern theorists like to explain this phenomenon by using the term "Primal Atom". This Primal Atom, they envisage, was originally concentrated in a super-dense state. It expanded and disintegrated through an antithetical revolutionary impulse for thousands of millions of years of human calculation. It is through this eruptive, fissionary impulse that the Primal Atom issued into innumerable forms that constituted the Universe. Besides, it is held that the Universe has at this stage reached its highest point in the process of creation, wherefrom the inverse movement of evolution may take a further leap towards the spirit. This is the modern theorists' explanation of the yearning of the human soul to once again be one with the Universal Soul. It should not, however, be forgotten that the two processes of involution and evolution constitute a double and simultaneous movement. Thus the creation of the Universe is an involution-cum-evolution process, a descent and an ascent.

Guru Nanak, in *Japu Ji*, frequently reverts to the delineation of the vast diversity and limitlessness of the vast ex-

19. *ikas[u] te hoeo anantā, nanak ekas[u] mahi(n). samāe jio*

(ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ॥ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ॥)

—Majh, M4, AG, 131

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panse. The purpose is to create a feeling of intense 'wonderment' (*vismad*) and to arouse emotions to a pitch where-at human soul cannot but feel an intense craving for union with the Supreme Creator.

The second consideration in reverting time and again to the delineation of the Universe seems to bring home the fact that some sort of wonderment can be experienced by turning inward; for the Sikh Scripture holds universe as macrocosm and man as microcosm of the manifest and the unmanifest.²⁰

MAN IN THE HIERARCHY OF CREATION

The *Japu Ji* in stanza II states that this vast Creation came into being in pursuance of God's *hukam* or Will; and man in it is, no doubt, the central figure. Described by some as the 'crowning wonder of creation' or as *ashraf-ul-makhluqāt* — the pride of all Creation—his individuation comprises three major constituents— spirit, body and mind. These are often referred to in the Indian philosophical parlance as *jivātmā* (spirit or soul), *śarīr* (body) and *man* (mind). *Jivātmā* is a wider term encompassing within it all animate objects of which Man is, indeed, the crown. This is a logical corollary to the Doctrine of Transmigration of Soul which envisages that the individual soul (*jivātmā*) being segregated from its main spring passes through the cycle of births and deaths according as its actions be, till it takes birth in a human form. This situation renders it fit to strive for and regain its lost position. This is so, because Man is said to have been created by God in His own image, and has been given the invaluable quality of reasoning and thinking which is denied to lower creatures. Sophocles called it "God's crowning gift to man".

Man's individuation, as has been pointed out earlier,

20. *jo brahmande soi pinde.*

(ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ)

—Dhanasri, Pipa, AG, 695.

consists of soul, mind and body. Of these, soul or spirit partakes of the character of the Divine and, therefore, is imperishable. The body, as it is of gross matter, is perishable. The Biblical dictum 'Dust thou art and unto dust shalt thou return' was not said of the soul but of the body. When body collapses, according to the Indian religious thought, that particular link in the life-cycle, ceases. The mind, however, stands on a different level. It has its revolutionary roots in the gross matter of the body. At one end, it touches the body and, at the other, it merges into the soul. Thus, it serves as a bridge between the body and the soul; or, in other words, between Man and God—the Universal Soul. *Haumai* or inflated ego, which will be referred to later, is but a powerful facade of mind. In mind's conquest, thus lies the salvation of *Man*. *Japu Ji's* injunction on this point is very clear—

Subdue ye Thy ego in thee,
The world shall then thine be.

(XXVIII, 3)

And, precisely for this reason, the emphasis of all the systems of *Yoga* is on the yoking of mind to the Divine Vision through concentration attained by one or the other method of *sādhana*—spiritual discipline.

MAN'S QUEST AND AIM

The *Japu Ji* does not enter into a discussion of the genesis of Man or even of his forebearings, as do numerous formalized faiths. It starts with the postulate that Man was originally part and parcel of the Eternal Reality. From this he got segregated not because of any sin on his part but because of God's *lila* mysterious Divine Dispensation or the inscrutable operation of His Sublime Will :

In His Will—all mystery to us,
Infinite forms come into being.
His Will begets all living things;
In the same do we attain excellence.

(II, 1-2)

In this segregated state, Man feels helplessly stranded on the stormy ocean of this phenomenal world. Tossed around by turbulent waves of inclement forces, he yearns once again to be real rather than be fake and phoney; for as St. Augustine put it—'The sole purpose of life in time is to gain merit for life in eternity'. His spiritual endeavours will, he expects, put an end to his woes on earth and also relieve him of the cycle of births and deaths. The *Japu Ji* shows Man the way, which is to rend the 'pall of sham, untruth'; and thence move steadily closer to the vision of Reality. In such a state alone can Man be in living communion with God; whose being, as indicated earlier, is Man's primal home as well as his final destination. However, the morbid consciousness of the self or 'I amness' or '*haumai*' forms the pall that separates Man from the Divine Spirit. To regain the 'beatific vision', Man must rid himself of the utterly debasing spiritual ailment of an inflated 'ego' or *haumai* i.e. I am-ness.

EGO (*Haumai*)

Haumai or ego lends itself to a very interesting study in Sikhism. It is a firm belief with all the major faiths in the world that Man's segregation from the Universal Soul resulted in giving him a distinct individuation. The Sufis hold this individuation, which is but another name for man's very existence (*hastu*), as being responsible for all his woes on earth. They, therefore, decry life and claim that, but for this existence, man would have been part and parcel of the Universal Soul, i.e. the Divine Spirit.²¹

The Sufis denounced life (*hastu*) to such an extent that at one point Sheikh Farid, one of the foremost of them, bemoans :

21. The renowned Urdu poet Ghalib has expressed this thought very beautifully in the following couplet :

na thā kuchh to khudā thā kuchh na hotā to khudā hotā
daboyā mujh ko hone ne, na hotā main to kiyā hotā?

contd.

O Farid, the day my naval-cord was cut,
 Had, but my throat too been slashed,
 I would then not have had so many trials,
 And would have been spared so much agony.²²

The Sikh Gurus, however, do not subscribe to such a view of life as this. The Fifth Nanak, the compiler of the Sikh Scripture, the Guru Granth, far from subscribing to such a view, rebuts it when he says:

O Farid, this world is a beautiful garden,
 Though it has some prickly briars too.
 Yet, one blessed by an enlightened guide,
 Shall steer clear of these.²³

The Sikh thought, thus, does not decry life. Instead, it pleads for a fuller involvement in it; and at the same time cautions Man against losing his balance and sight of a higher purpose in life rather than indulge in baser animal pleasures. It takes note of two facets of the concept of ego (*haumai*)—the life-promoting and the life-debasing. The first facet manifests itself in *Man* asserting his individuality towards a nobler cause; and the other in succumbing to his morbid passions, and

contd.

(When nothing existed, God did exist,
 If nothing had come into being,
 God's Being would still have been there;
 My very being has damned me,
 Though it could have mattered little,
 Had I not come into being.)

22. *Farīdā Jih dihi(n) nālā kapiā, je gal[u] kapah[i] chuākh
 pawan na itū mamle, sahan na i(n) dukh.*

(ਫਰੀਦਾ ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ਜੇ ਗਲੁ ਕਪਹਿ ਚੁਖ
 ਪਵਨਿ ਨ ਇਤੀ ਮਾਮਲੇ ਸਹਾਂ ਨ ਇਤੀ ਦੁਖ॥)

-Sloka Farid, AG, 1381

23. *farīdā bhūm[i] rangawālī, manjh[i] visūla bagh[u]
 jo nar pīr[i] niwājīā, tindhā(n) anch na lāg*

(ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ, ਮੰਝਿ ਵਿਸੁਲਾ ਬਾਗੁ॥

ਜੇ ਨਰ ਪੀਰਿ ਨਿਵਾਜਿਆ, ਤਿਨਾਂ ਅੰਚ ਨ ਲਾਗ)

—Ramkali, Var, M5, AG, 966

thus being a prey to all that is demeaning and degenerating. Sikhism has all the use for the former, but altogether decries the latter.

Yet, it does not require much probing to discover that much of the progress in human thought and action in world-history has been on account of individuals who, in response to an irresistible call from within, took it upon themselves to influence, shape and channelise human energy and thought. Certainly, this could not have been possible unless these leaders of human thought and action had not had the potential and will to project themselves and impose their will on others. What could it be if not a highly assertive projection of their selves with a very live, healthy and vigorous ego. This sort of an ego is life-promoting. It does not render its holder a 'pariah'. If anything, society is richer for the assertion of the irrepressible ego of such people.

On the other hand, total suppression of ego or 'self' in man would mean a negation of all that is assertive, innovative and dynamic in the human spirit. An individual with such a suppressed ego would lack the will and confidence for self-assertion. He would be in no position to contribute anything worth-while towards his personal or social good; and would, at best, be something in the nature of a 'living vegetable'.

It is also interesting to observe that all human action is goaded by two animal instincts inherent in man's very being: sex and pugnacity. Pugnacity is fighting or combative instinct, which goads man to strive to excel over others as also face situations and accept challenges around him. Now, one is too well aware that most of world's conflicts on individual, communal or international plane have been there because of these two driving forces which, when given free-play, have lead to jealousies, conflicts, wars, destruction and bloodshed. Yet, when held in check and sublimated, these have given birth to man's finest, achievements in art, painting, sculpture,

scientific discovery and even in the emergence and propagation of new faiths and ideologies.

However, when *haumai* or ego, which is an expression of these two instincts is not channelised into a higher purpose, it tends to sink into a degenerative process and makes man self-loving, conceited, unduly ambitious, exploitative and even aggressive. This is the life-debasing or morbid ego. It is somewhat of this state that the two dicta in the New Testament remind:

- a) God resisteth the proud, but giveth grace unto the humble.
- b) Whosoever shall exalt himself shall be abashed; and he that humbleth himself shall be exalted.

(St. Luke, 14:11)

The above-mentioned two facets of Man's ego—a healthy one or life-promoting one and the debasing one or the morbid sort—help us to understand a paradoxical dictum of the second Nanak, Guru Angad. This states that *haumai* is a chronic malady; and yet its cure too lies within itself.²⁴ What the Guru seems to stress is that unhealthy *haumai* or self-love or self-centredness leads to denial of God, of His Will and of all that flows from His boundless love and benevolence. This causes man's further alienation from his Creator. Such an ego-centric person (*manmukh*) lives in a world of his own. He thinks of his own self only and of his own advancement in a ruthless race for personal gains in every sphere. He raises a wall between himself and others and even between himself and his Creator; and therefore turns oblivious of the feelings and interests of others. He, thus, not only distances himself from his fellow-beings but also from his Supreme Master.

24. *haumai diragh rog[u] hai dārū bhī is[u] māhi(n)*

(ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥)

—Asa, M1, AG, 466

Such a person has no inhibitions in his dealings with others and is prone to unbridled indulgence in the five traditional vices, which flow from his aforesaid two basic instincts 'sex and pugnacity'. These vices are traditionally believed to be: lust (*kām*), anger (*krodh*), greed (*lobh*), infatuation (*moh*) and arrogance (*ahāṁkāra*). The *manmukh* or ego-centric individual mars his own peace and spiritual health as also the peace and harmony of others. Rather than promote the peace and moral well-being of the society such an individual becomes a malignant element. Like a lower animal he unhesitatingly obeys his baser corporeal instincts and remains oblivious of the calls and questionings of reason. In fact, mentally and spiritually he remains un-evolved. This is how the materialistic and animalistic ego, if not channelised properly, becomes a malignant affliction.

The cure, however, is in *haumai* itself i.e. in its sublimation, or in subduing the life-debasing ego. Once the morbid ego is curbed and harnessed, its healthier counter-part automatically receives an impetus and improves the very quality of man's moral and spiritual life. This can, however, be brought about by man becoming God-conscious. As one sheds one's baser self, the higher traits find environment conducive to the evolution of a nobler life.

Man, thus, has to be God-centred (*gurmukh*) rather than be self-centred (*manmukh*). The need is for an individual to consciously surrender himself to the Divine Will and seek in the Lord's Will a nobler purpose in life. This would ensure a 'sublimation' of the self-same ego, and its diversion and harnessing for individual and social good. It is, no doubt, likely to prove to be a prelude to experiencing once again that bliss, which Man stands bereft of, because of his segregation from his Real Self—from a life in close communion with the Supreme Master, our Sole Creator. To recall a savant, Samuel Rutherford, "We are as near to Heaven (that man has lost) as

we are far from self and far from the love of sinful world". Confucius makes it even more explicit when he says, "Heaven means to be one with God". Yet another statement reads "Heaven is (nothing) but the presence of God".

THE DIVINE ORDER OR WILL

On the spiritual plane, thus, the only method for getting rid of *haumai* or morbid ego is to perceive and abide by *hukam* or Divine Will. *Hukam* originally an Arabic and Quranic expression for command, and *raza* (will), both connote the same thing. That is why both have been used conjointly in the first stanza as *hukam razāi chalanā*. There is yet another word bearing the same semantic import as 'Will'. This is *bhāna* of the Punjabi idiom. *Bhana*, *raza* or will is, in fact, a manifestation of the Divine Order. Appearing in the *Japu Ji* in stanzas VI and XXV, it connotes both Will and Order (*hukam*). The Guru views *hukam* as the Divine Order that governs all Cosmos.

Hukam implies that life and all other goings-on in the Universe, no less than the life of every individual, are ruled by 'order' and not by 'accident'; by 'law' and not by 'chance'; by intelligence and not by blind purposelessness. In fact, there is a benign intelligent direction behind all phenomena of life and things in the Cosmos. In fact Guru considers *hukam* to be the motive force behind creation, sustenance and disintegration of Man and the Universe:

All that is, is in His Will;
Beyond His Will doth abide nil.

(II. 5)

And in the next stanza he stresses this point again and touches upon yet another chord which lends some insight into the purpose behind the Divine Order:

Lord's Will directs His Dispensation Divine,
Which the Imperturbable One watches in His Grace Benign.

(III. 13-14)

The allusion, no doubt, is to His *lilā* (or handiwork) which He views unperturbed and in Bliss Sublime. In these and other verses, Guru Nanak insists upon implicit faith in the Divine Will. Such a faith ties man to the feet of the Lord and fills the human heart with His love. When there is love and faith for the Lord, chaos and confusion, accident and chance, as also pain and suffering in human life become only a passing experience, and not a 'durable reality'. The mind views all things in the light of that which is Universal and Absolute. Speaking precisely, it is love for the Lord that expels all misery from the human heart and makes it an abode of serene bliss. In the ultimate analysis of things, it is the right receptivity of the human spirit to welcome and imbibe the Divine Will and thus pave the way for the Light of the Lord to settle therein, that determines the stage to be attained by the human spirit, for—

Mighty emperors with dominions vaster than the seas,
Holding mounds of wealth besides,
Match not, O Master, the puny ant,
Whose heart nurtures an iota of Thy Love.

(XXIII. 3-4)

Guru Nanak concedes the ineffability of the Divine Order; yet he sets out to describe, in quite a few stanzas (XVI-XIX, XXII-XXVII), the limitlessness and the astounding variety of the Lord's creation and His inscrutable providence. This is only to help promote that feeling of *vismād*, or wonderment and ecstasy which helps man to advance closer to the 'Beatific Vision'. It is like preparing the ground for that ultimate object of union with the Lord—a goal that has in all ages goaded and inspired man.

Total surrender to God's Will or implicit faith in the Divine Dispensation helps resolve that conflict which man sometimes experiences, when a thing that happens, turns to be at variance with his cherished goal. In such a state, a person who surrenders to God's Will begins to deem himself an instrument of the Divine Will. He begins to realize that whatever befalls him comes from the Creator and hence is for his good. The

inner conflicts, thus, tend to get resolved and even when things go contrary to man's cherished goals, he still views these as welcome tokens of the Divine Dispensation:

Numberless others writhe in hunger and pain.
Bountiful Lord, in Thy Cosmic plan,
Even these tribulations are, indeed, boons for man.
(XXV, 8-9)

FREE WILL AND DETERMINISM

Conceded, that God's *hukam* or Will directs the Divine Dispensation, a question arises, as to how far Man is free to act, and to what extent is he merely a helpless and passive spectator of the human panorama? This question has moral, religious and social dimensions and frequently crops up before thinkers and expounders of religious faiths. Guru Nanak has also expressed himself on this score at two points in the *Japu Ji* and at several other places in the rest of the holy Scripture. The two references in the *Japu Ji* are:

- 1) Abide Ye, O Nanak, by the Divine Will,
Ordained, as it is, in thy being.
(I.6)
- 2) In words, it is, we converse and scribe.
In words do Ye ordain our destiny.
(XIX, 6-7)

Of his numerous utterances elsewhere, in the holy Scripture the following two may suffice:

- 1) As is ordained the destiny of man,
So shall he receive his meed.²⁵
- 2) Destiny that has been ordained by the Lord,
O dear me, may never never be altered.²⁶

25. *jaisi kalam vuri hai mastak[i], taisi jhare pas[i]*
(ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ॥)

—Sri, M1, AG, 74

26. *lekh na mitai he sakhi jo likhia kartar[i]*
(ਲੇਖ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥)

—Ramkali, M1, AG, 937

On the face of it, these may lead one to the conclusion that the Guru is out and out for what they in philosophy call Determinism. Determinism in philosophy implies that, given certain initial conditions, everything that happens is bound to occur as it does, and in no other possible way. Thus nothing in nature is contingent; nor is there any scope for freedom of thought or action for man. Those believing in or rather those resigned to inflexible determinism hold that none of our actions are free, but only appear to be so. Consequently, moral responsibility is an illusion. On the other hand, soft determinist believe that while our actions are indeed caused, we are nevertheless free; since causality does not compel our will.

Against the background of the verses quoted above which seem to affirm the Doctrine of Determinism, the following verses from the *Japu Ji* too are significant:

1. Such as be our actions, such a meed shall we take.
(XX.8)
2. At the Lord's Court shall man's deeds be judged aright,
According as their nature be;
Some shall draw closer to Him,
While others farther recede

(Concluding *sloka*, 3)

These and a number of other verses, found in the Sikh Scripture, point to the fact that Guru's Determinism is but another facet of the Law of Karman, so peculiar to indigenous faiths, to wit, Jainism, Brahmanism, Buddhism, Sikhism and even to the beliefs of Parsis and other animistic religions. The Doctrine of Karman rests on action and reaction in the long series of reincarnations; but is sometimes erroneously viewed as rigid universal determinism, fate and even retributive justice. Actually, *karma* compasses the unity and inter-relatedness of all phenomena, their fundamental contingency and acts as capable of destroying the bonds of transmigration. Under the Law of Karman, an individual is essentially free to

accept or to attempt to change the course of events for himself—which in other words means that man can undoubtedly help influence the course of his destiny by changing the nature and complexation of his character, intelligence and values.

In Sikhism, God is just, absolutely unattached and imperturbable. His judgement is true and infallible; and through his Divine Dispensation, He fixes his trappings in accordance with man's *karma*. For the rest, man is free to act in the light of his own will. This position is analogous to Albert Einstein's observation that 'human will is free only within the bounds of a determined cosmic system'. Niccolò Machiavelli ;too endorses the Doctrine of Free Will and, circumscribed by the nature of his political philosophy, he does not accept any encumbrance on it. He writes, "God is not willing to do everything, and thus take away our free will and that share of glory that belongs to us". Epicurus is said to have expressed himself on the point thus : "A strict belief in fate is the worst kind of slavery; on the other hand there is comfort in the thought that God will be moved by our prayers"; and, one might add, "by our efforts too". Dr. Samuel Johnson too spoke in the same strain when he said, "All theory is against freedom of will, all experience for it."

KARMA, PREDESTINATION AND FATE

In this context, three allied concepts that of *karma*, predestination and fate warrant some examination. Karma of the Indian concept is not the same as Predestination of the West. Karma is self-caused inevitability and not predestination; for, within the limits inherited from actions of the previous birth, man is free to choose his course and act accordingly. These limits are marked by Man's inherent traits, situation and the social milieu inherited by him as punishment or reward for his acts of autonomous choice in previous lives. Predestination,

on the other hand, takes everything, indeed every act of the person in question as pre-ordained and pre-destined, over which he has no control. This is also sometimes termed *fate*.

The Easterners are wont to call things which happen against their expectations as 'fate' and equate Karmas with predestination. This is a false syllogism. Karmas, within certain limits, connote free will; whereas predestination, being inflexible, points to rigid determinism. This vital difference may not be ignored in any examination of the two. Even if any such happening were to be attributed to the Will of God, it will ultimately revert to *karma*; for God's justice does not operate arbitrarily. Belief in fate leads to inaction and breeds inertia. Therefore, it has always been denounced by all right-thinking people. The great Persian poet, Hafiz Shirazi, runs it down saying—

It is written on Paradise's gate
Woe to the dupe that yields to fate!

PURSUIT OF THE QUEST

Man's Quest and Aim, as propounded in the *Japu Ji*, reveals that Man, once part and parcel of the Eternal Reality, the Supreme Being, got segregated from Him and got thrown on the stormy ocean of this phenomenal world to seek his destination and strive for reunion with the Creator. The famous mystic poet, Wordsworth, expresses the same idea with the same metaphor thus:

Though inland far we lie,
Our souls have sight of that immortal sea,
Which brought us hither.

This consciousness on the part of Man, of his home being elsewhere in Eternity, haunts him continuously till he, through his efforts and the Grace of the Lord, regains it.

The same mystic poet quoted above vouchsafes that—
Heaven lies about us in our infancy.'

This means that as Man in the Lord's scheme of things, takes birth in this phenomenal World, he in his infancy remains close to God (his primal home); but as he grows he recedes from it and gets enmeshed in sensual pleasures and basic pursuits.

He thereby gradually loses sense of his Divine ancestry and falls prey to the menacing onslaughts of his morbid ego or *haumai* which *Japu Ji* brands as the 'pall of sham and untruth'. It is this that is responsible for segregating him from his Master. This is what in the fore-going pages, has been referred to as 'malignant affliction' The *Japu Ji*, takes cognizance of this obstacle and lays down the remedy. This is to lead a life that involves bridling and harnessing of 'self' and total surrender to God's Will. In other words, it involves launching on a path of loving adoration of the Lord and serving him with unflinching faith.

THE PATHS TO SALVATION

For the redemption of man's soul, the Indian spiritual tradition envisages three paths or *mārgas*, also known as Yogas. These are the Karma, the Gyan and the Bhakti.

The Sanskrit *yoga* and the English *yoke* stem from the same stock of Indo-European vocables—Latin *jugum*, German, *joch*, or Greek, *zygon*. These bring to mind the contraption used to tie two bulls, to make them tread in harmony. Now, in religious thought, mind is considered to be the main agent susceptible to a vast variety of distracting and disturbing factors. Hence, in the spiritual context, Yoga has come to mean a system or technique employed by its practitioners for the suppression of psycho-mental states (*chitta vritti nirodha*) with a view to enable man to concentrate on his real self. This harnessing of the mind to things spiritual, helps him concentrate his energy which, in the long run, equips him with the laser beam capable of destroying the pall of hypocrisy and

falsehood so pointedly referred to in the *Japu Ji*.

The Karma Marga or the Path of Action envisages the cultivation of this energy through concentration on action. The facets Karma Marga assumed in its evolution over a long time and amongst different culture-groups, are multifarious. These comprise all those actions that are performed by people of different religious groups to appease and ingratiate themselves with their deities. At times, these include irrational actions based on superstitions, whims, black magic, reprehensible human sacrifices, meaningless rituals, etc. These, however, do not altogether exclude rational action enjoined upon man for the harmonious development of the individual and healthy functioning of society by prophets and enlightened guides. These cover actions designed to inculcate higher values in individuals or groups.

In the Samārta tradition (Early Vedic Period), this cult conformed to the performance of sacrifices and other rituals accompanied by the chanting of *mantras*, as also for fulfilling other obligations (*saṁskārs*) enjoined upon by religion and society. These acts were supposed to generate spiritual potency, which was believed to be able to interfere with the natural course of events. These were also very often performed for achieving definite objectives. In the Later Vedic Period, the Doctrine of Karma was stretched to the performance by each individual, of acts or duties assigned to him or her by the religio-social order then prevailing—without, of course, entertaining any desire for reward. The world-renowned Hindu Scripture, the *Bhagvadgītā*, dwells chiefly on this form of the Karma Yoga; though it does not altogether fail to take cognizance of the other two paths as well.

The Gyan Marga or the path of Knowledge is opposed to the Karma Marga; and is yet, in some respects, complementary to it—nay the very first step, as is vouchsafed by a great savant, Lactantius. He writes : "Wisdom precedes, religion

follows for the knowledge of God comes first. His worship is the result of knowledge." The advocates of this path hold that the root cause of man's ills and his failure to free himself from the cycle of births and deaths, is sheer ignorance. So long as ignorance is not dispelled, man cannot attain salvation. They, therefore, insist firstly on cultivating a keener insight into the true nature of this phenomenal world, which is illusory (*Māyā*); secondly, on comprehending the Ultimate Reality, i.e. *Brahman* as eternal, immutable, all-pervasive and as the only Essence; and lastly, on realizing the kinship of Man's soul with *Brahman*. The Gyan Mārga, therefore, stands for Man's total detachment from things other than spiritual, and seeks his steady absorption in *Brahman*.

The Bhakti Mārga or the Path of Loving Adoration or devotion to God is the third in the series. It rests on devotional faith. It is not a belief, but a strong affection, directed, in the case of *śaṅgun bhakti*, towards a personal God, and, in the case of *nirṅgun bhakti*, towards His Essence, the *Nām* or Logos (Word). It demands total surrender to the Almighty's Will. Surrender to God's Will, no doubt, brings man deliverance from the clutches of ego and helps him demolish the 'pall of sham and untruth'; yet something more has to be done to have a vision of the Divine, and to quicken man's pace towards union with Him. This is to enter into a communion with Him through intense loving adoration.

THE YOGA

Before explicating the Sikh path of Loving Devotion of God or the Sahaja Mārga it would be pertinent to examine the traditional system of Yoga itself. Etymological meaning of the term *yoga* has been already indicated above and it has been noted that it is a discipline developed by our ancient seers or *rishis* to control psycho-mental state (*chitta vritti nirodha*).²⁷

27. चित्त वृत्ति निरोध (चिंत दिंति निरोध)।

It is supposed to be something in the nature of an esoteric discipline and involves many intricate processes and practices.

The first systematic study of Yoga is set out in Patanjali's *Yoga-darshan*. It recognises two entities : the *drishta* and the *drishya*. The first is identified with *purusha* (The Universal Consciousness) and the other with *prakriti* (Nature, the Material World). Patanjali holds *prakriti* to be the material cause and the *purusha* to be the efficient cause of Creation. He holds that with the help of Yoga, psycho-mental state of a person is brought under control; the *ātman* or consciousness in Man, which is a part and parcel of the Universal Consciousness, is retrieved from the clutches of *prakriti* to attain *kaivalya* or aloneness, which is believed to be a state of 'perfect bliss'.

The way to attain this stage, it is further claimed, is through *vairāga* or renunciation of the world and the adoption of the technique of *Haṭha-Yoga*. Thus, the initial pre-requisite is for a person to foresake society in order to curb the cravings of his mind. It is for this reason that the Yogis retired to places far away from human habitation, and practised Yoga.

The practice of *Haṭha-Yoga* is very intricate. *Ha* (ह) in the vocable *haṭha*, is believed to represent the Sun, and *ṭha* (ठ), the Moon. Hence the yoking of the powers of the Sun and the Moon is believed to be the object of the *Haṭha-Yoga*. Yet another belief is that Sun represents *prāṇa-vāyū* or the breath of life and the Moon stands for *apāna-vāyū* which originates in the intestines. Seeking the union of these two through *prāṇā-yām* is *Haṭha-Yoga*. Yet another version of *Hatha-Yoga* is the belief that Sun indicates *īṛā* nerve and the Moon the *pingalā*; and by energising *kundalini* through a very intricate process and the interaction of *īṛā* and *pingalā*, the Yogi reaches *sushumnā*, in other words, obtains liberation. The *Samādhi* thus attained is called '*Mahālaya*' in which the Yogi is supposed to be immersed in the ocean of bliss. Much of all

this, however, cannot be established by even an advanced study of Anatomy and the state supposed to be reached by Yogis can only be visualized mystically through *sādhana*—spiritual exercise.

The *Haṭha-yogis* advocate a few steps towards realizing man's final goal. These are : *Yama* (self-restraint), *niyama* (voluntary penance), *āsanas* and *mudrās* (physical postures), *prāṇāyāma* (control and regulation of breath), *pratyāhār* (abstention from lust), *dhārnā* (memory, retention), *dhyān* (concentration on a particular object or idea) and *samādhi* (deep absorption of mind in one's innerself). The system arrived at through these processes is known as *Ashtāng-yoga*.

Such *Yogis*, it is claimed, succeed in attaining *kaivalya* or *sushumnā* i.e. the Surya (Sun)-state; acquire the status of a *siddha* and possess *riddhis* and *siddhis*—miracles and occult powers.

While *riddhis* refer to material gains, *siddhis* refer to miracles or supernatural powers which include such things as reducing or increasing the size of the body at will (*animā-mahimā*), the power to increase or decrease weight at will (*garimā-laghimā*), telepathy (*prākāmya*), doing away with hunger and thirst (*anurami*), hearing inaudible sounds from remote distances (*dūrśravan*), conquest of space and distance (*manovegā*), entering into a foreign body at will (*parkāya pravesha*), etc.

It may be observed that the attainment of all these powers does not get an individual a whit closer to the Supreme Consciousness (Divine Soul). These may be good pastimes for appeasing one's ego or for playing with the gullibility of the ignorant folk, but they certainly do not contribute anything to man's spiritual advancement. Hence, Guru Nanak decries these pursuits.

LOVING ADORATION OF GOD

While speaking of Love in connection with God, someone

has beautifully said: "Love is more than a characteristic of God; it is His character". The Bible too declares, "God is love and he that dwelleth in love dwelleth in God, and God in him." (Old Testament). God is thus loving, kind and benevolent; and is always readily inclined to welcome all sweet loving hearts into close proximity to Him. Man has only to learn the idiom proper to converse with Him. This is none other than that of loving adoration of Him :

Hear and sing of His Glories,
And let thy heart brim with love of the Lord;
Thus shall all misery depart;
And an abode of peace be thy heart.

(V. 5-6)

To initiate dialogue with Him, we have to resort to the time-old practice that we mortals are wont to use in this phenomenal world for winning the object of our love. This is to eulogise the object of our love and seek proximity to it by striking a very personal note and ascribing a personal name to it, according as it appeals to our hearts. The same approach pays dividends in the spiritual world too, in case pursued with single-minded devotion. In the case of God, it amounts to singing His praises, listening to accounts of Him (hearken-ing), reflecting on His essence (meditation) and having an abiding faith in Him and His Dispensation. The efficacy of this course can be visualized by an utterance of Henry Ward Beecher who vouchsafes that 'of all earthly music that which reaches farthest into heaven is the beating of a truly loving heart'. The same thing we find echoed in the New Testament : "He that loveth not knoweth not God, for God is Love." Writings of Martin Luther too testify that 'Love is an image of God and not a lifeless image, but the living essence of the Divine nature which beams full of all goodness'. That is what the Guru emphasises in stanzas VIII to XV of the *Japu Ji*.

Repetition of his Name (*nām-simran*) with loving devotion is believed to pave the way. It is supposed to make

for a deeply personal and intimate relationship. It may, however, be clearly understood that Name, in religion, usually stands for the proper Name of the deity, whatever it be—*Yahweh, Allāh, Hari, Om, Rāma, Vāhiguru* or *Sat[i]nām[u]*. In the ultimate analysis, Name, Word or *Bāni* point to the same Divine Being. Indian magical positivism assumes that the name of an object is the key to its essence. This belief persists in all great religions of the world. Repetition of the Name (*simran*), in course of time, is thus believed to develop in man a feeling of intense involvement with the Lord leading ultimately to an ever closer communion with Him (stanzas V—VII).

Loving adoration, manifested by the seeker through hearkening, reflection and repetition of Lord's Name, opens up vast new vistas of nature's marvels and God's manifestations before him. By striking awe and wonder in him, it rewards the seeker by arousing in him an aesthetic feeling of wonderment (*vismād*), which has great potentiality to intensify Man's yearning for God and thereby quicken the pace for communion with Him. In such a state, the expression *Vāhigurū* connoting 'Wonder is Thine, O Lord' —the Sikh *Jāp-mantra* or the meditational formula—escapes spontaneously from the lips of the seeker and he attains a state of spiritual elation and elevation, which in its turn leads to purging of his soul of the dross it may have accumulated:

When hands, feet and body be soiled,
 Water may cleanse these sure.
 When clothes too are with grime soiled,
 Soap may their cleansing ensure.
 But when human spirit is defiled by sin,
 Love of the Word alone may scrub it clean.

(XX. 1-6)

Nām-simran, thus, has a special significance in Sikhism; and, for that reason, it is referred to as the 'Nām-Yoga Mārga', or the Path of Name. The *Japu Ji* testifies to its potency to draw

the seeker to the abode of the Lord for an ultimate union with Him:

If a hundred thousand tongues I bore;
 Nay, even twenty times that score;
 And were I with each tongue to chime
 The Creator's Name a hundred thousand times,
 Thence may I crawl up the steps
 my dear Lord to meet.

(XXXII. 1-3)

However, *simran* may not be taken to be a mechanical repetition which could earn merit. Such a view has no place in Sikhism. On the contrary, *nām-simran* in Sikhism is viewed as a sublimating process, as an instrument for reconditioning of mind and heart and as a means for attuning one's self to the Universal Soul. It does not end up in deep reflection or meditation either, but in yearning for Him and in experiencing a sense of loving proximity to Him.

THE SAHAJA MARGA OF THE SIKHS

Distinct from these Margas, Sikhism has developed its own system which gives it a distinct identity and name. This is the Sahaja-Marga. All the great religions that believe in the existence of God, hold that God created man in his own image; and that, in essence, Man is not totally alien to Him. The Sikh scriptures abound in categorical assertions to this effect. The Sikh faith accepts this insight and is in conformity with the thinking of the Gyān Mārgis. It regards God as an embodiment of Truth, Consciousness and Beautitude. Gyān Mārgis regard the World of Appearances as *māyā*, something illusory and misleading. Hence, they advise Man to renounce the World, retire into solitude, get detached and thereby free the mind from emotions responsible for ego or *haumai*. It is here, that the Sahaja Mārga of the Sikhs departs from the Gyān Mārga.

Guru Nanak, while enjoining upon Man to seek Truth and become *sachchiār* (truthful), does not approve of ascetism, renunciation or man's withdrawal from the world. He

views renunciation of the world as a negative and escapist approach—fit to be shunned. He is for maintaining a harmonious balance between activities mundane and spiritual.²⁸ In Sikh parlance, this is known as the *sahaja avasthā* or a state of equipoise—because of which the Sikh path is sometimes referred to as 'Sahaja Yoga or Raja Yoga', i.e. the chief of the yoga systems.

Sahaja literally means 'born with', 'innate' or 'natural'. Naturalness or moderation are the hall-marks of the state of *sahaja* or 'equipoise'. In spiritual sphere, the Sahaja Mārga advocates the traversing of the spiritual path in a very natural state or disposition. This is a middle course and steers clear of both—the path of renunciation and penance followed by the Yogis, and state of wild ecstasy sought by the Sufi orders.

In his *Siddha Gosht*, Guru Nanak defines the *sahaja* state as one wherein the seeker leads a normal life so far as his mundane activities are concerned; and yet does not altogether lose himself in these. In mind and spirit he is ever a seeker of the higher truths and is constantly endeavouring to meet his Master in a spirit of loving adoration.

He elsewhere says that Man must live and grow out of this world much as a beautiful lotus which grows in muddy waters, yet is altogether unaffected by these; or be like an aquatic bird that lives on and floats in streams and yet can, at will, move out of water—dry and unruffled.²⁹

28. *nanak sat[i]gur[i] bhetiai pūrī hovai jugat[i]*
hasandiān, khelandiān pahnandiān khavandiān
vichche hovai mukt[i].

(ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥

ਹਸੰਦਿਆਂ ਖੇਲੰਦਿਆਂ ਪੈਨੰਦਿਆਂ ਖਾਵੰਦਿਆਂ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥)

—Gujari, M5, AG, 522

29. *'jaise jal mahi(n) kamal[u], nirālamu murgai naisāne,*
surt[i] sabad[i] bhavsāgar[u] tartai, nanak nām[u] vakhāne.

(ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮ ਮੁਰਗਾਈ ਨੈਸਾਣੇ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥)

—Ramkali, "Siddha Gosht," M1, AG, 938

This Sahaja Mārga of the Sikhs does not subscribe to elaborate rituals and superstitious acts of the *Karma-kāṇḍis* as well. It exhorts its followers to weigh, judge and reason out before initiating an act—social, religious or even purely ritualistic. It lays stress on a clean moral, social or professional life pursued as a house-holder and not as a recluse. With this very important proviso, the Sahaja Mārga, in most other respects, partakes of the character of loving adoration of the Lord, of which *nām-simran* is but a very important constituent.

MAYA (ILLUSION)

In Gyān Mārga, *māyā* has been referred to as a delusion and something unreal leading man away from Brahman (God), who is real and eternal. In the context of Sikh thought, this needs some further elucidation. The concept of *māyā* was elaborately developed by the Vedantists, the chief exponent amongst whom was Shankaracharya who preached in the ninth century A.D. His maxim was: "*brahman satyam, jagat mithya, jiva Brahmanas na parah*: Brahman is the only Reality; the World is an illusion or a false appearance; the individual soul is identical with Brahman/Brahma. For that very reason the *Jāp mantram* of the Vedantists is said to be *aham brahma asmi* (I am God). The Sikh thought accepts the insight provided by the Vedantists that Brahma or God alone is real; that human soul is identifiable with God i.e. the Universal soul; and that the World of appearances is unreal and transitory. But the Sikh thought does not accept their injunction that it need be abjured and shunned. It regards it as God's *līlā* ((handiwork) which is synonymous with the Universe; which has according to Sikh thought the potentiality for striking that feeling of wonder (*vismād*) which in Sikhism is treated as a very important step towards soul's deliverance from 'the pall of sham and untruth'. The Sikh thought disapproves of the slogan *aham brahma asmi* too, for it breeds self-love or ego which is the main cause of Man's estrangement from the

Universal Soul. To repeat, this World of Appearances or Maya is not abhorrent to the Sikh way of thinking as being an unreal and illusory creation; yet some of its facets such as lustful indulgence and pursuit of pelf and power lead man astray and drive him away from a healthy and soul-enriching exercise. The New Testament too has this injunction : "Abstain from fleshy lusts, which war against the soul."

For that reason, wherever Maya has been referred to in the Sikh Scripture, the reference has always alluded to its seductive force which weans man away from his real goal.

CULTIVATION OF VIRTUE

Nām-Simran is considered to be the keystone to man's spiritual edifice. Its efficacy in cleansing man's soul of the dross it might have accumulated in the temporal world, has already been referred to above, with reference to stanza XX.³⁰ Yet an essential pre-requisite, even to *nām-simran*, is righteousness in thought and action. This aspect of the spiritually-oriented man has been vehemently stressed in the *Japu Ji*. The Guru brings home in no uncertain terms that even loving adoration may fail to help in the attainment of its objective, if it were not reinforced with the cultivation of virtue or moral qualities :

Prayers, without virtue are shallow whine.

(XXI.6)

Being truthful or *sachchiār*—set forth in the *Japu Ji* as the aim of man's spiritual quest—is itself a pointer to the demands that it should make on the moral conduct of a seeker of the Lord. The observation that the earth has been installed by the Lord as a *dharamsālā*, wherein actions of humans are to be adjudged by fairest norms (XXXIV, 3-6), further stresses this point.

Some of the cardinal virtues that the Guru wants Man to

30. See Introduction, p. 64.

cultivate are contentment, modesty, a feeling of loving fraternity for one and all, suppression and harnessing of ego (XXVIII), continence, patience and love (XXXVIII). All of these are necessary for a balanced and harmonious development of human personality and for the smooth and orderly running of society; which, in fact, is and should be the major concern of every religion. This, it does by binding men together and by inculcating moral virtues in them. It has been very rightly said:

Educate men without religion and you make them but clever devils.

This is a very apt assessment of the true role of religion in human life, and needs no further elaboration.

Reverting to religion's role for developing a harmonious human personality, it may be recalled that mind, which has been viewed as a bridge between body and soul, gets soiled through vices; and once it gets opaque, little hope is left for the Divine ray to penetrate it. The Guru has pointedly referred to this state and suggests the very pertinent remedy for cleansing it with the recitation of *nām* :

But when human spirit is defiled by sin,
Love of the Word alone may scrub it clean.

(XX. 5-6)

THE FIVE REALMS

As indicated earlier, human life is, in Guru Nanak's view, an incessant struggle for spiritual evolution and is not merely a stance of static speculation. In its raw and untended state the human spirit roams, beguiled by low animal instincts and well-nigh lost in 'misleading bylanes'. In this situation, man is not even conscious of any higher purpose of existence or of any nobler ideals to be pursued. From this turbid state, he has to extricate and elevate himself through persistent spiritual endeavour, so as to rend the 'pall of sham, untruth' and attain the Ultimate Reality.

While the final goal is the realisation of Truth and the

attainment of the 'beatific vision'; this goal is, for certain, attainable only through a sustained process of spiritual discipline and experience. The discipline lies in the annihilation of ego, *haumai*, through a willing and total acceptance of the Divine Will and by imploring the Grace of the Lord through loving devotion. This state of mind and spirit may be roused through hearkening His Name, reflection on it by steadily withdrawing oneself from the animal pursuits of mundane life and by involving oneself in the love and service of the Supreme Master and His Creation.

The seeker has to further meditate on the immensity and vast diversity of Lord's Creation, and thereby experience the feeling of wonderment that helps involuntary escape from his mouth of the ennobling expression *vāhiguru* (*vah-e-gurū*), 'Wonder is Thine O Lord'. Man wonders how magnanimous and how bountiful is the Master! This feeling is then to be experienced incessantly and continually by the remembrance of Name i.e. practice of the Nām-Yoga.

Having spoken of hearkening, meditation and loving adoration as prerequisites for man's spiritual progress, the Guru proceeds to explain the stages or states of the mystic experience or spiritual evolution which he terms *khands* or realms.

The basic or initial Realm is that of Dharma. In it, every object, animate or inanimate—no matter what its nature—is required to carry on its duty for the fulfilment of the grand design of the Supreme Creator. Accordingly, temporal entities represented by days and nights, years and seasons, are seen performing their tasks dutifully. Physical powers, symbolised by air, water and fire, too run their errands ungrudgingly. The spatial entities covered by earth, nether regions, in fact, the entire vast expanse of this Universe as a whole, are busy dutifully carrying on their assigned tasks. Further, infinite variety of creatures and beings with myriad names, hues and

traits are also engaged in carrying on their assigned duties. Such is the dispensation of the Realm of Dharma. While traversing this realm, man has to discharge his obligations and attend to functions imposed upon him by the Creator. In fact, a special responsibility devolves upon him, for, endowed with a higher consciousness, he is expected to carry on functions, both mundane and spiritual; and be involved in a constant effort to justify the Creator's trust in him.

Guru Nanak says that the natural goal and challenge for the human spirit is to 'crawl up the steps my dear Lord to meet', for :

'His inspiring Name tempts even the puny ant to His feet.'
(XXXII. 4).

If a puny ant's yearning is to meet the dear Lord, Man, whom God planted on Earth as the 'roof and crown of things' and created him 'in His own image' has it as his bounden and inescapable duty to try to deserve the innate faculties and potentialities that the Almighty has endowed him with. Man's placement on Earth in a pre-eminent position devolves upon him a firm obligation to perform his duties with rare dedication because his actions are subject to rigorous assessment and judgement. Man owes it to His Maker to justify his very existence and to acquit himself with honour and Lord's approbation. There is a clear incentive for man to do his duty, for he stands firmly assured that his actions shall be judged by fairest norms. These will be sifted and he shall be duly rewarded for all the good he does and also be pushed farther from the Master for all his failings and omissions. Such a level of consciousness, the Guru says, is to be gained in this realm—the Realm of Dharma.

Next is the 'Realm of Knowledge' or *Gyan-khand*. In it Man's intellect and his spiritual vision steadily get keener and his mental and spiritual horizons widen. He starts perceiving cosmic mysteries through deliberate intellectual effort. The

vastness of this Universe, its infinite variety and the grand design behind it begin to unfold themselves before him in this realm. Man begins to comprehend the basic unity underlying it, and becomes conscious of his own situation in it, as also his kinship with the Supreme Being. He, Guru Nanak says, begins to realize that his 'ego' has been the cause of the loss of his primal home and his close proximity to the Supreme Lord. It is 'the pall of sham and untruth' which has spelt his undoing. As a result, he initiates conscious efforts for reunion with the Divine Spirit; and begins to experience a yearning to regain his lost situation. In spiritual parlance, all that is needed, is a turn-about and, rather than be away from the Lord and seek the things mundane, look to Him and seek the Lord through self-surrender and loving devotion.

Thereafter, a proper integration of Man's spiritual powers and his intellectual faculties takes place; and he, not only becomes aware of the beauty and profundity of the Creation, but also of the deeper meaning and essence of things—all this far beyond what is manifest.

Armed with this awareness, he moves on to the next realm, the Realm of Spiritual Endeavour, or Ascesis or *Saram khand*. Exquisite forms and beauteous shapes are the hall-mark of the images fashioned therein. Man's intuition, understanding and insight, all are superbly shaped there. In fact, Man begins to acquire the vision of sages and seers. His incessant labours in the spiritual field ultimately equip him to enter the next realm, the Realm of Grace or *Karam khand*.

The noblest and most exalted spirits abide in this realm, with their beings ever-saturated in the Love of the Lord. The blessed doughty spirits and mighty heroes abide here with the love of the Lord as their sole prop. They are their purest selves with their beings altogether untainted by any baser instincts. The transparent beauty of these nobler beings is the ethereal essence of their souls. Lost are they altogether in the love of the Lord, and they stay ever-wrapped in His Grace Divine. In

fact, their total involvement with the Name Divine itself comes of the Lord's Grace.

The long and arduous journey of the human spirit is by now well-nigh over; and it enters the Realm of Truth—*Sachch-khand*. This is the realm wherein the Almighty's Grace pervades in bounteous measure. Here Man's spirit is face-to-face with the Ultimate Reality. It finds itself in close communion with the Divine Spirit, and is almost lost in it. This is the ultimate goal of spiritual endeavour, in which the once-individuated soul reaches a state of much-sought-after communion and merger with the Lord Absolute.

This is a state that defies description; and can only be experienced. It is beyond the three qualities (*gunas*)—*tamas* (darkness, ignorance), *rajas* (passion, foulness), *sattva* (goodness or virtue). That is why, it is sometimes called the *chautha pad*, the fourth state. It is a state of absolute peace and tranquility. It is also of eternal constancy, because it lies beyond the cycle of births, deaths or decay. The environment is of eternal bliss and total serenity. The merger of soul in the Universal Soul, it must be appreciated, is like the merger of the light of the individual in its primal source—the Divine Spirit. The same is like the mingling of a drop of water with the vast Ocean of Tranquility. It may be pertinent to recall in this context the words of Confucius, 'Heaven means to be one with God.'

In conclusion, it may be added that the juxtaposition of these stanzas depicting realms suggests a geometrical representation i.e. rising to a higher state, step by step, in accordance with the norms of the gentle path of *sahaja* and not reaching some sort of a paradise as a geographical entity.

LIFE AFTER DEATH

The idea of human soul reaching the Realm of Truth for final deliverance, as depicted in the foregoing account, raises a very pertinent question. Is the Realm of Truth (*Sachch-*

khand) something akin to the Paradise of the Semitic faiths, wherein human beings shall arise from their graves on the Day of Judgement and be arraigned before the Lord's seat to receive their meed as per their actions—that, of course, through the intercession of the guides and mentors of their respective faiths? The answer is 'No'; for such a concept is foreign to Sikhism and holds good only for those faiths which consider God to be transcendent. Much like the belief of Confucius, Heaven in Sikhism is 'being one with God.'

The substantive for God used in the original Punjabi version is the Formless One (*nirankār*). Obviously, the Formless cannot be confined in space or time. How can He be bound down only to such a distant paradise? Besides, God, as we have seen, is in Sikhism both Immanent and Transcendent. It would, therefore, not be correct to visualize the Realm of Truth as something of a distant paradise. It is only a state wherein the soul of the seeker succeeds in having a vision of Him in his innerself and enjoys that unique bliss which he experiences in communion with Him. Bible too stresses this point reminding Man that 'the kingdom of God is within you'. (Luke 17:21).

According to the Sikh faith, life after death has only two facets: It either recedes back into the cycle of Transmigration of Soul or merges with the Absolute Being. Unless the ego or individuation is subdued, the cycle of Transmigration goes on and on. But when the pall of sham and untruth, which is the product of ego and individuation, gets demolished, man re-emerges as his real self.

Sikhism does not believe in Heaven or Hell signifying places of bliss or of torture, where people are supposed to go after their death to reap the fruits of their actions. References to *narak* (hell) and *sawarag* (paradise) in certain hymns of the Sikh scriptures are only conventional devices to bring home truths of mystical life to the laymen in the jargon that they

have traditionally been familiar with. These are not to be viewed literally as the beliefs of the Sikh Gurus. Man in the Sikh faith is believed to suffer or enjoy his present life on the strength of his deeds of the previous life; and, for his wrong and good deeds done in this life, he is to be recompensed in the next one— till he is redeemed. This is the retribution of the inexorable Law of Karma to which we find frequent references in the *Japu Ji* and in the rest of the Sikh Scripture.

DELIVERANCE—ITS SOCIO-ORIENTED CHARACTER

Though "salvation" is often referred to in the Sikh Scripture, it is not viewed therein as an individual process in isolation. An individual effort might even seem rather selfish. The Individual's spiritual evolution, Guru Nanak felt, must be in a social context; for the individual's moral, spiritual and social progress are inextricably linked with the social group which has nurtured him. Hence, a Sikh is expected to advance on the spiritual path too in such a manner as to become an instrument of amelioration and salvation for others as well. The Epilogue to the *Japu Ji* brings this out forcefully:

Such as do the Lord's Word meditate,
Their life's toil, they duly sublimate.
Rapt they advance in effulgence wide,
Redeeming many a more in their stride.

(The concluding *sloka* V.4)

Precisely for this reason the *sangat* (congregational prayer) and *pangat* (community kitchen) institutions have become the corner-stone of Sikh religious and community life. This social context of religion has not been lost sight of by other thinkers too. Thomas Fuller appears to be vehement in stressing that 'He will never go to Heaven who desires to go there alone.'

THE DOCTRINE OF GRACE

Guru Nanak introduces another concept in religious thought, i.e. *nadar* or Divine Grace.

In all His Creation that I do behold,
Nothing, save through His Grace, avails.

(VI. 2)

The Karma Theory appropriates conclusive merit for human action, which determines its own reward. Guru Nanak's Doctrine of *nadar*, however, has an over-riding effect. According to it, even though prayer and righteous action are basic qualifying pre-requisites, yet these by themselves are not enough. Above all else, is the Grace of the Lord, which is something in the nature of a responsive love of God. Although religious prophets have, from time to time, admonished their adherents and desired them to fear God, retribution on the part of the Almighty has never been deemed to be one of His attributes. A German proverb brings this truth home by reminding us that 'if God were not willing to forgive sin, heaven would be empty'! Miguel de Cervantes touches the same chord when he says, 'Among the attributes of God, although they are all equal, mercy shines with even more brilliance than justice.' Mercy, it may be recalled, is but another substantive name for Grace, leading to the same results.

No doubt, devotion and pious actions are basic essentials to merit His love; yet even these are not the final determinants, as beyond and overriding these, is *nadar* or *karam* (mercy). Even virtue may be imbibed, good deeds performed and devotion offered only if the Divine Grace so ordains :

Yet to sing to Thee such alone are privileged,
As Thy sublime Grace hath blessed;
And ever deeply steeped in Thy Love abide.

(XXVII. 15)

In religious treatises we often come across such aphorisms :

- a) 'As the earth can produce nothing unless it is fertilized by the Sun, we can do nothing without the Grace of God';
- b) 'There is nothing but God's Grace; we walk upon it, we breathe it; we live and die by it'.

The Lord's *nadar* or Grace, thus, being the final determinant of things, truly blessed are only those whom the Divine Grace hath blessed.

Sikhism holds the idea of Grace in common with both Christianity and Sufism. Christianity holds that man's life is steeped in sin. For that reason he neither claims, nor does he deserve any mercy from Lord-God, the Creator. Yet the Lord's Grace comes to him in bounteous measure because Lord-God is generous, loving and benevolent. He bestows His Grace through his son, Jesus Christ. Redemption of the Original Sin has already been obtained by him for his followers through his supreme sacrifice and by kissing the cross. Other graces of God too accrue to man through the gracious agency of Lord Christ, as also through undergoing sacraments. The redemption of man in Christianity thus is possible only through the acceptance of the mediation of Christ. Till then, man's original sin continues to haunt him.

In Sikhism however God's Grace may glow on all human beings :

While this human form comes of our past actions;
Through His Grace alone may we attain salvation.

(IV. 6)

In Christianity, Man must become aware of his inherent evil to achieve salvation. Sikhism, on the contrary, teaches that Man attains salvation by realizing the inherent goodness in him, and then by giving expression to it in his thought and action. His Grace initially descends on man in revealing to him the rich potential that lies within him. Thereafter, he is left to prove his bonafides to deserve the Lord's generosity, which does bless him in due course. This difference is basic to the concept of Grace in these two religions.

Orthodox Islam seeks salvation through the observance of what they call five pillars of Islam. These are : (1) *tawhid*,

belief in the Unicity of God and the Prophethood of Mohammad; (2) *namāz* or prayer, (3) *rozā* (fasting); (4) *hajj* (pilgrimage to Mecca) and (5) *zakāt* (tithes). Sufis do not repudiate these, but place their reliance more on God's Mercy and Grace. Here is a verse from Abu-al-sa'id Abu-al Khair (967-1049 A.D.) who flourished in Persia during the early years of the rise of Sufism :

Though sins of we folk be as forests beyond forests,
Yet weighed against Thy Grace, these are a mere blade
of grass.

And though our sins be countless as rafts on an ocean,
Yet I am not scared, for Thy Grace is as many many an
ocean.³¹

The renowned Sufi poet, Umar Khayyam (d. 1193 A.D.) too in his characteristic style touches upon this theme thus :

Though of righteous action I have not even a bit to
show,

Nor have I scrubbed the grime of sin off my face;
Yet of the Lord's bounteous Grace I am not despaired,
For unshaken is my faith in Him and in His bounty.³²

Sarmad who was got executed for blasphemy by Aurangzeb writes in much the same vein :

Your Grace far outstrips my sins, O Lord;
Every moment and wherever I be, I am conscious of
these.

Though I am sunk deep in my sins and lapses,

31. 'asiyān-e-khalāiq archeh sahrā šahrā ast
dar pesh-e-anāyat-e-tu yak barg-e-gyā ast
har chand gunāh-e-mā-ast kashū kashū
gham nist kih rahmat-e-tū daryā-daryā ast

(Abu-al-Sa'id Abu-al -Khair)

32. gar gauhar-i-ta'at na-suftam hargiz
kardah gunah az chehrā na ruftam hargiz
na-umīd nayam zi bargah-e-karmat
zerā kih yake rā-do-na-guftam hargiz

(Umar Khayyam)

Yet, O Master, Your Bounteous Grace far outweighs these.³³

Yet another quote from him reads :

God's Dispensation are His mercy and His Benevolence
Why do your sins and foul deeds depress ye then ?
Just as welcome downpour follows frightening thunder
and lightening.

Much the same way does His Bounteous Grace follow
every chastening by Him.³⁴

THE GURU'S ROLE

The concept of Guru has already been discussed in the context of the *Mūlmantra*. Its shorter form or the *mangal* (*ek omkār sat[i] gurprasad*), appears as a heading on every division and subdivision of the Sikh Scripture. The count goes up to the formidable figure 523. In the Sikh tradition it is considered to be a benedictory formula akin to the *Bismillāh-ar-Rahman-ar-Rahim*, of the Muslims or *Om Namah* of the Hindu tradition.

In the *Japu Ji*, Guru Nanak lays special emphasis on the need for the Guru—the Divine Preceptor—for the regeneration of Man. In the *Mulmantra*, preceding the *Japu Ji*, he asserts that God can be attained only through the Grace of the Guru. And, in the concluding *sloka* again he equates the Guru's Word or *sabda* with 'Air' which is vital for life signifying thereby Guru's indispensability in matters spiritual.

The Guru's indispensability conceded, what is expected of him and what need his credentials be ? While the *Japu Ji* lends

33. *O sarmad kār-e-allah lutf-o-karam ast
az ma'siyat-o-sihākārī chih gham
rakhshidan-e-barq binwa josh-e-bāran
rahmat chih fuzūn ghazab chin basiār kam ast*

(Sarmad)

34. *az ma'siyatam besh bawad fazl turā
har lahza bākhud hisāb dāram hamah jā
har chand kih sar tā baqadam 'asiyānam
az bakhshish-e-tū-nist fuzūn khabram marā*

(Ibid)

some light in this regard, Guru Nanak's utterances elsewhere in the holy Scripture are even more specific. Here are two—the first from Rāga Mājh and the second from Sri Rāga:

- 1) The Guru is benevolence incarnate,
Epitome of peace too is He.
The Guru is the lamp to enlighten Earth,
Heavens and nether Hades.³⁵
- 2) The Guru is the ladder, the yacht, the raft, the ship
To ferry folk across the ocean of life;
Yea, the Guru is the mighty river of Nectar.³⁶

The Guru, thus, true to the meaning implicit in the vocable assigned to him, is the Dispeller of Darkness. He is the God-conscious guide, the enlightened preceptor and an invaluable link between Man and God. He is an object of utmost veneration; yet he is not to be worshipped as if he were God. God's gracious light rests on him; and in his turn and through him the Word is transmitted to mankind.

Since the Guru is ever in tune with God, who is the Ultimate Dispeller of all darkness, whatever proceeds from the Guru's mouth, is supremely efficacious; and has the power to convert the baser self of an individual into something meriting Divine approbation. That is why, stanza V of the *Japu Jī* refers to the Guru's Word as "supernal symphony" — the mystic sound Yogis crave to hear. He has also been referred to as the 'loftiest scripture' that can reveal the highest Truth. Guru's Word embodies all that is deemed imperative for and a pre-requisite to a spiritual regeneration of Man. The Guru's Word is all pervasive, for God's own Will bides therein. His

35. *gur[u] datā gur[u] hivai ghar[u] gur[u] dipak[u] tih loe*
(ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ॥)

—Vār Mājh, Sloka, M1, AG, 137

36. *gur[u] pauri berī gurū gur[u] tulhā har[i] nāo(n)*
gur[u] sar[u] sāgar[u] bohitho gur[u] urath[u] daryao.
(ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ॥
ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੁ ਗੁਰੁ ਤੀਰਥੁ ਦਰਿਆਉ॥)

—Sri Rag, M1, AG, 17

Word is thus the holiest of all holies, as it imparts Eternal Truth to man. And it is through the wisdom of the Guru that man's mind is attuned to the Lord in a state of equipoise. Thus the Guru through his Word rids the individual soul of darkness and lends it spiritual light and insight. He transmits God's Word, which enables the people to adore the Lord, and thereby shed their phoniness.

Sikhism, however, does not subscribe to the need for a personal Guru. In it, as also in the entire Saint tradition avowing impersonal or *nirgun* form of Bhakti, the saints or Gurus, whenever they talked of their Guru, they meant the Divine Voice within them. They listened to it in their innerselves and transmitted it to the people around for their benefit. That is why, Guru's Word, i.e. *bānī*-(Skt. *vānī*) is considered to be Guru par excellence—nay even a revelation from God Himself. Since the Word itself is embodied in Guru Granth, Sikhism firmly disapproves of the idea of the continuation of the line of personal Gurus in any form.

FORMALISM IN RELIGION

Guru Nanak did not approve of formalism in religion. He saw little use for pilgrimages, rituals and austerities, that had, for ages, been believed to be sure devices for gaining spiritual merit. A ritualistic religion, he felt convinced, was light and not serious in spirit. Rituals led people to start and even end with these; and left little inclination with them to seek the true spirit of religion. They thus tended to take for kernel, what was mere husk.

In unequivocal terms, Guru Nanak denounces rituals etc., when he says—

Pilgrimage, penance, compassion and charity,
May earn one merit—paltry as a sesame seed.
But he who hearkens, meditates,
And in the love of the Lord saturates,
Bathes in the sacred fount within him;
And his soul all grime forsakes.

(XXI.1-4)

Besides, the Guru felt that the need was for man to cleanse his soul and bind himself in loving devotion to his Creator. The human heart so richly endowed by his Creator, he felt, needed to be further sanctified with *nam-simran*—meditation on the Word.

DIGNITY OF HUMAN LIFE

As if by sheer force of tradition, numerous religious groups in India had for ages been running down human life on earth; and had even been referring to the world itself as a mere illusion. This had resulted in a degree of diffidence and defeatism in people and had made them morbidly fatalistic. The belief in the world being an illusion had also generated a measure of lassitude and purposelessness. Escapist renunciation was a direct outcome of this very approach to life. Guru Nanak, however, made people to realise that life is real and earnest and that every new life is the Creator's manifest indication that He has an abiding faith in the purpose and potentialities of human life. Guru Nanak thus reversed the earlier trend by suggesting that 'Latent in the Spirit of Man rarest of gems do lie (VI. 3), and that the sacred fount is within man's heart, (XXI, 4). He thus lent unprecedented dignity to human life, and revealed to the common man remarkable potentialities and possibilities in his own being. Referring to the Universe too, he says—

The Creator, O Nanak, does with fond concern view,
The Universe created in His own image True.

(XXXI. 3-4)

This restored people's confidence in the world, which being in the image of its Creator, was 'true' and invested with a real purpose. Since God is Eternal Truth, how could the Universe, which is a manifestation of His immanent Self, be a mere illusion? This new outlook on life and things, in due course, caused a revolution in people's attitudes and revealed to them fresh horizons of spiritual endeavour.

Reaffirmation of the value and worth of life on Earth is

thus a very important aspect of Guru Nanak's teachings. This is particularly so in the Indian context, in which most creeds preferred to lay emphasis on a life of renunciation.

THE IDEALS HIGHLIGHTED

Japu Ji is not merely an exercise in pure metaphysical speculation. If it were merely that, it would have missed the solid substance of precise guidelines for Man's spiritual, moral and even social endeavour; which are in fact its chief merit. It expects man's mundane life to be moulded in accordance with ideals held aloft in it; the two foremost of which are to be 'truthful' and to be 'loving', and the next two are to be 'fearless' and to be 'free of enmity'. The last two are, in a way, concomitant of the first two; for man cannot be truthful unless he is fearless, and he cannot be loving unless he forsakes hatred and enmity. Yet another, the fifth one is quite significant. This is acquisition of the knowledge which has been recognized as an essential prop and sustenance for man :

Let search for Light Divine sustain thee;
And Lord's benign compassion thy steward be.
Thence shalt thou taste of that rarest harmony,
That stirs in the human heart Supernal Symphony.

(XXIX. 1)

Again, in the Realm of Knowledge, it is Reason which reigns supreme and opens up vistas to 'myriad melodies and sights' 'capable of enrapturing the soul' (XXXVI, 2). Indeed in Guru Nanak's philosophy of religion, knowledge, whether it comes through intuition or study or through systematic reasoning, is a basic essential for an enlightened and purposeful life. In fact, Guru Nanak elsewhere strongly pleaded for reason, sanity and balance conditioning our views on things, not merely on issues secular but even in the sphere of religion.

Let reason shape man's adoration of the Lord;
Let sanity and reason fetch him honour and name;
Reason doth help decipher what man may scan;

Sanity need determine even his acts of charity;
 Of Sanity alone, O Nanak, is the enlightened path;
 Save sanity, it is all the Devil's vaunt.³⁷

THE SOCIAL DIMENSION OF GURU'S TEACHINGS

For Guru Nanak, a truly religious life is an incessant struggle and not a state of mere static speculation. Virtue and vice are no mere verbal expressions, for—

Such as be our actions,
 Such a meed shall we take.

(XX, 8)

Besides—

Prayers too, without virtue, are shallow whine

(XXI, 6)

Yet Man's imbibing of virtue and cherishing of the Lord are not to be individual acts in isolation. Man's spiritual endeavours are to be in an essentially social context. Man must not view of things merely in terms of his own salvation, for he owes an essential duty to his fellowbeings too. Society contributes enormously to his total shaping and sustenance. Hence an unshakeable obligation automatically devolves upon him, for Guru Nanak says—

Meditation leads one to the portals of salvation;
 The liberated one's fellows too find liberation.
 Firmly assured of one's own salvation,
 One leads on the congregation.

(XV. 1-3)

Thus, just as a lamp, once lit, lights many a more, so a person, illumined in his own self, is duty-bound to lend light

37. *aqlī(n) sahib[u] sevlāi aqlī(n) pālai mān[u]*
aqlī(n) par[i] kai bujhīai aqlī(n) kīchāi dān[u]
nānak[u] ākhāi rāh[u] eh[u] hor[i] gallā(n) saitan[u]
 ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ॥
 ਅਕਲੀ ਪਤਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ॥
 ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ॥

and direction to very many more of his fellow-beings. Acceptance of such a social commitment is an inescapable obligation for any enlightened soul. In fact, the unicity of God has the unity of the entire human family as its logical corollary. The brotherhood of all mankind automatically proceeds from the common Fatherhood of God. In stanza XXVIII while addressing the Yogis of the Aee sect, Guru Nanak suggests—'Let brotherhood of Man be as Aee Panth to Thee'. In fact, the self-same golden chain of love that binds Man to the feet of the Lord, must also bind him to the Lord's Creation.

COSMOLOGICAL PERCEPTIONS

Unlike many other prophets and seers, Guru Nanak makes no pretence at unfolding the mystery of Creation. Though various notions regarding Creation had been current, yet Guru Nanak feels that these were merely fanciful and arbitrary; and had had little rational basis. He, therefore, categorically rejects the traditional Indian and Semetic beliefs as to the time, occasion and sequence of the creation of the Universe. In his view, for anyone to try to arbitrarily fix the date, time, season, and circumstance of Creation, would be something altogether presumptuous, for—

The Lord who created the Universe,
Has had this mystery in His Will.

(XXI. 14)

Besides—

And he that vaunts, knowledgeable is he,
Welcome at the Lord's steps shall he never be.

(XXI. 18)

Even as regards the size and expanse of the universe, Guru Nanak affirms that—

Spheres there are beyond our own;
And numberless more beyond these.

(XVI. 11)

It staggers human imagination to ponder how His one

Limitless is His Creation too;
Its bounds we never ken.
Millions have vexed to know its extent,
Yet success have had they none.

Guru Nanak's view of Creation is thus nearer the modern scientific stance. It seeks to cleanse people's minds of the cobwebs of earlier fanciful and irrational beliefs. At the same time it excites in people's minds a state of 'wonderment', *vismad*, at the boundless enormity of the Lord's powers and at

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ॥
ਗਪਤਹ ਪਰਗਟੀ ਆਇਦਾ॥ (੧੫)

the inscrutable nature of His Will. It is indeed refreshing to find that in a single stroke Guru Nanak achieves two seemingly irreconcilable objectives : (a) cleansing peoples' minds of the ages-old irrational beliefs regarding the circumstance and process of Creation and the shape, size and sustenance of the Cosmos, as also —and as a logical corollary thereto— (b) reaffirming and reinforcing their implicit faith in the Divine Order manifest in the Cosmos with all its astounding expanse and its bewildering complexity, precision and accuracy of operation and sustenance.

JAPU II

TEXT (TRILINGUAL) TRANSLATION
AND ANNOTATIONS

¹ੴ

²ਸਤਿ ਨਾਮੁ ³ਕਰਤਾ ਪੁਰਖੁ ⁴ਨਿਰਭਉ ⁵ਨਿਰਵੈਰੁ
⁶ਅਕਾਲ ਮੂਰਤਿ ⁷ਅਜੂਨੀ ⁸ਸੈਭੰ ⁹ਗੁਰਪ੍ਰਸਾਦਿ॥

¹ੴ ਓ

²ਸਤਿ ਨਾਮੁ ³ਕਰਤਾ ਪੁਰਖੁ ⁴ਨਿਰਮਤ ⁵ਨਿਰਵੈਰੁ
⁶ਅਕਾਲ ਮੂਰਤਿ ⁷ਅਜੂਨੀ ⁸ਸੈਮੰ ⁹ਗੁਰਪ੍ਰਸਾਦਿ॥

¹ek omkār

¹sat[i] nām[u] ³kartā purakh[u]
⁴nirbhau ⁵nirvair[u] ⁶akāl mūrat[i]
⁷ajūnī ⁸saibhaṅg ⁹gurprasād[i].

⁸ "saibhaṅg" is written as 'saibham' but is pronounced as 'saibhaṅg'.

⁹ In some old manuscripts gurprasād[i] reads as guruprasād[i].

The Mulmantra
(*The Credal Statement*)

- ¹ Lord God is One, Absolute and Supreme;
Equal has He none, in His Cosmic Scheme.
Transcendent He is, yet Immanent too.
- ² Truth Eternal is His Name true
- ³ Sole Creator, He pervades all Creation;
- ⁴⁻⁵ He knows no fear; is at enmity with no one.
- ⁶⁻⁷ Timeless and formless, not incarnate is He;
- ⁸ Self-existent—Being He is of His Own Being.
- ⁹ Guru's grace alone may us unto Him attain,
(If the Lord's Will does so ordain.)

V.1. "Lord God is One". The numeral I in the original text (pronounced as *ek* or *ekamkār*) connotes Unicity, while *omkār* stands for His Essence. For its explication, see Introduction, pp. 28-29.

V.2. "Truth. . . Name true". Some commentators regard *sat[i]* and *nām[u]* as two distinct characteristics of the Deity. *Sat[i]* connotes eternity and immutability, while *nām[u]* (name), if taken separately, would connote 'the spirit' or 'essence'.

V.3. "Sole Creator", *kartā-purakh[u]*. Taken separately *kartā* would mean 'the Creator and *purakh[u]* (Skt. *purusha*) 'the controller and enjoyer of his handiwork i.e. the creation.' *Purakh[u]* added to *kartā* connotes that, in Sikh thought, *Prakriti* has no place in the creation of the phenomenal world. He is, thus, the Sole Creator.

V.4-5. "no fear . . . no One". In certain theological systems anger or annoyance is attributed to God. However, Guru Nanak believes nothing but 'boundless love' to be proceeding from God's Being (stanza IV). The absence of anger and enmity in God's Being also implies His unquestioned superiority over all else; and hence no grounds for annoyance or jealousy on His part. Besides, it is indicative of total poise and sublime serenity in His Being.

ਜਪੁ
(ਸਲੋਕ)

¹ਆਦਿ ਸਚੁ ²ਜੁਗਾਦਿ ਸਚੁ॥
³ਚੈ ਭੀ ਸਚੁ ਨਾਨਕ ⁴ਹੋਸੀ ਭੀ ਸਚੁ॥੧॥

जपु
(सलोक)

¹आदि सचु ²जुगादि सचु॥
³है भी सचु नानक ⁴होसी भी सचु॥१॥

jap[u]
(*sloka*)

¹*ād[i] sach(ch)[u]* ²*jaugād[i] sach(ch)[u]*
³*hai bhi sach(ch)[u] nānak* ⁴*hosi bhi sach(ch)[u]. 1.*

THE JAPU

*(Sloka)**

God Lord Eternal, His Essence is Truth;
So had He been ere the primal age;
So has He been through all ages, O Nanak,
And so shall He be, ever ever more.

*This *sloka* is a positive affirmation as to His Being which is eternal and immutable.

੧

- ¹ ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥
² ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ॥
³ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥
⁴ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥
⁵ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥
⁶ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥੧॥

੧

- ¹ ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥
² ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ॥
³ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥
⁴ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥
⁵ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥
⁶ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥੧॥

I

- ¹ sochai soch[i] na hoval je sochi(ñ) lakh vār.
² chupai chup na hoval je lāe rahā(ñ) liv tār.
³ bhukhiā(ñ) bhukh na utari je bañnā(ñ) puriā(ñ) bhār.
⁴ sahas siāṇpā(ñ) lakh hohe(ñ) ta ik na chalai nāl[i].
⁵ kiv sa(ch)chiārā hoiai kiv kūṛai tuṭai pāl[i].
⁶ hukam[i] rajāi chalaṇā nānak likhiā nāl[i]. 1.

I

- ¹ Purificatory rituals, a million-fold,
Help not purge man's soul;
- ² Nor prolonged silence lead to quietude,
Ceaselessly contemplate though one may
- ³ Though world-loads of wealth be at his feet,
Man's insatiable lust shall yet not be appeased.
- ⁴ Flights of intellect too avail one not;
Countless though these be.
- ⁵ How may we then realise the Truth?
How may the pall of sham untruth be rent?
- ⁶ Abide ye, O Nanak, by the Divine Will,
Ordained as it is in thy being.

V.1. "Purificatory rituals". *Soch* in Guru Nanak's *bānī* appears at different places in its sense of thinking and cleansing (*sauch*), both. For that reason some commentators interpret it as 'thinking' or 'contemplation'. However, *soch* as 'thinking' stands covered by the phrase *sahas sianpā(n)* (flights of intellect), occurring in verse 4. Its other connotation that of 'purificatory rituals' seems more apt. These purificatory rituals consisting of *yajnas*, penances, *ablutions*, bathing at holy places, etc., were, in earlier belief supposed to purify the human heart for receiving Divine Light.

V.2. "prolonged silence". The reference is to ascetics, particularly to Jain *munis*, who advocate prolonged silence as a device for spiritual discipline. The idea behind observing prolonged silence is to conserve energy needed for spiritual ascent, as also to escape inadvertent need to tell lies.

V.3. "Man's insatiable lust" connotes 'hunger for materialistic pursuits', a depraved form of which was lustful orgies indulged in by the *Vammargī śākatās* who believed that excessive indulgence in wine, women and other carnal passions may, ultimately, lead them to real bliss by giving them a foretaste of it and, also by the repulsion that may be caused by excessive indulgence.

V.4. "Flights of intellect" refers to deep speculation about the Ultimate Reality.

V.5. "pall of sham, untruth", 'a solid wall of falsehood and egoism', as the commentators usually interpret it, 'which bars man from realisation

contd. on p. 97.

੨

- ¹ ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ॥
² ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ॥
³ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ॥
⁴ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ॥
⁵ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥
⁶ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥੨॥

੨

- ¹ ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਏ॥
² ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ॥
³ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਏਅਹਿ॥
⁴ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਏਅਹਿ॥
⁵ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਏ॥
⁶ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਏ॥੨॥

II

- ¹ hukamī hovan[i] ākār
 hukam[u] na kahiā jāi.
² hukamī hovan[i] jīa
 hukam[i] milai vadiāi.
³ hukamī ut(t)am[u] nīch[u]
 hukam[i] likh[i] dukh sukh pāiāih.
⁴ iknā hukamī bakhsīs
 ik[i] hukamī sadā bhavāiāih.
⁵ hukamai aṇdar[i] sabh[u] ko
 bāhar[i] hukam na koe.
⁶ nānak hukamai je bujhai
 ta haumai kahai na koe.2.

II

- ¹ In His Will—all mystery to us—
Infinite forms come into being.
- ² His Will begets all living things;
In the same do we attain excellence.
- ³ In His Will, be we high or low;
In the same have we our share of joy or woe.
- ⁴ While, some blessed few, in His will,
Their deliverance attain;
Groping in cycles of birth and death
do others remain.
- ⁵ All that is, is in His Will;
Beyond His Will doth abide nil.
- ⁶ O Nanak, one that may divine His Will,
Shall ever be free of ego's ill.

contd. from p. 95.

of the Ultimate Reality'. *Pal*, a Rajasthani expression, actually means 'a dam built across a stream or a river'. It seems to be akin to the English word "pall" indicative of a dark and heavy covering. The two words in the aforesaid language seem to have come down from the Indo-European stock of common vocables. The basic thesis in *Japu Ji* is as to how this pall may be rent and the human heart be got in readiness to receive the Light of the Lord. The word in the original text is *sa(ch)chiār* 'truthful', i.e. one who has realised the Truth; in other words, a man of God.

V.5. "in His Will". The original text has *hukam* (order, command) repeatedly used in this stanza. Since order/command of a person issuing the same, is supposed to represent his will, the two words semantically are synonymous. "Will", rather, appears to be more comprehensive, for it involves even what has not yet been expressed, but may be expressed in time to come. Hence the preference for "will" to the word "order/command". The Guru's lumping *razā* (will) with *hukam* (order) in the closing line of the preceding stanza confirms the aptness of this approach.

V.6. "ego's ill". *Haumai* (literally *haun+main*) tentamounts to saying, 'I am' or 'I exist' by myself independent of the Creator. Usually it is identified with an individual's ego or 'I am-ness'. One of the cardinal commandments of Sikhism is implicit faith in the Divine Will. This makes for self effacement and hence dilution of ego.

੩

- ¹ ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ॥
- ² ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ॥
- ³ ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ॥
- ⁴ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ॥
- ⁵ ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ॥
- ⁶ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ॥
- ⁷ ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ॥
- ⁸ ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ॥

੩

- ¹ ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ॥
- ² ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ॥
- ³ ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ॥
- ⁴ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ॥
- ⁵ ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ॥
- ⁶ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ॥
- ⁷ ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ॥
- ⁸ ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ॥

III

- ¹ *gāvai ko tāṇ[u] hovai kisai tāṇ[u].*
- ² *gāvai ko dāt[i] jāṇai nīsāṇ[u].*
- ³ *gāvai ko guṇ vaḍiālā(ṇ)chār.*
- ⁴ *gāvai ko vidyā vikham[u] vichār[u].*
- ⁵ *gāvai ko sāj[i] kare tan[u] kheh.*
- ⁶ *gāvai ko jīa lai phir[i] deh.*
- ⁷ *gāvai ko jāpai disai dūr[i].*
- ⁸ *gāvai ko vekhai hādrā hadūr[i].*

contd. on p. 100.

III

- ¹ Such, as are so blessed, of His Might they sing.
- ² Of His Bounties—Priceless tokens—do others sing.
- ³ Some chant of His Glory, His Graces Sublime;
- ⁴ Others exalt Him through philosophic rhyme.
- ⁵ Some sing of Him as Creator and Destroyer;
- ⁶ Others revere Him as Withdrawer of life,
its Rebestower.
- ⁷ Some view Him as the Power Remote;
- ⁸ Others perceive Him as the Presence Proximate.

contd. from p. 101.

V.1. The original text uses the word *gāvai* (sing) repeatedly in this stanza. This has been rendered here variously as "sing", "chant", "exalt", "revere", "proclaim", "perceive", etc. which tends to show its semantic richness in Punjabi.

V.3. "Graces sublime", *vaḍiāṭān chār* of the original text; literally 'excellent qualities'.

contd. from p. 98.

⁹ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ॥

¹⁰ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ॥

¹¹ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ॥

¹²ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ॥

¹³ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ॥

¹⁴ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ॥੩॥

⁹ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ॥

¹⁰ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ॥

¹¹ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ॥

¹²ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ॥

¹³ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ॥

¹⁴ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ॥੩॥

⁹*kathnā kathi[n] na āvai toṭ[i].*

¹⁰*kath[i] kath[i] kathi[n] koṭ[n] koṭ[i] koṭ[i].*

¹¹*de(n)dā de lai(n)de thak[i] pāhe(n).*

¹²*jugā jugāntar[i] khāhī khāhe(n).*

¹³*hukamī hukam[u] chalāe rāh[u].*

¹⁴*nānak vigsai veparvāh[u].3.*

contd. from p. 99.

- ⁹ Were I to venture a myriad times the Divine Master
to define;
- ¹⁰ Surely shall I falter, a dismal meed shall be mine.
- ¹¹ The Benevolent Lord does for ever bestow;
We receivers alone do weary grow.
- ¹² For ages have we on His bounties subsisted.
- ¹³ Lord's Will directs His Dispensation Divine,
- ¹⁴ Which the Imperturbable One watches in His Grace
benign.

V.14. "Imperturbable", *beparvāh* of the original text is not 'carefree' as some commentators have postulated, for He is compassionate and forgiving. Hence the current rendering as 'the Imperturbable'.

੪

¹ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ॥
²ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥
³ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ॥
⁴ਮੂਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ॥
⁵ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ॥
⁶ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ॥
⁷ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ॥੪॥

੪

¹ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਤੁ ਅਪਾਰੁ॥
²ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥
³ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ॥
⁴ਮੂਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ॥
⁵ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਤੁ ਵਡਿਆਈ ਵੀਚਾਰੁ॥
⁶ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ॥
⁷ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ॥੪॥

IV

¹*sāchā sāhib[u] sāch[u] nāi*
bhākhīā bhāo apār[u]
²*ākhe(ñ)h maṅge(ñ)h deh[i] deh[i]*
dāt[i] kare dātār[u].
³*pher[i] ke agai rakhlai*
jit[u] disai darbār[u].
⁴*mūhau(ñ) ke bolāñ[u] bolai*
Jit[u] suñ[i] dhare piār[u].
⁵*a[ñ]mrit velā sa(ch)ch[u] nāo(ñ)*
vaḍiāi viḥār[u].
⁶*karmī āvai kapṛā*
nadarī mokh[u] duār[u].
⁷*nānak evai(ñ) jāṇīai*
sabh[u] āpe sa(ch)chiār[u].4.

IV

- ¹ True is the Lord—True is His justice too.
Boundless love is the idiom of our Master True.
- ² Ever do we beg and crave of Him;
Ever freely do His bounties flow.
- ³ What may we then offer unto Him,
To have a glimpse of His Grace Divine?
- ⁴ What prayer may we offer unto Him,
To merit, for us, His Grace Sublime?
- ⁵ In the ambrosial hours-preceding dawn,
Meditate Ye on the glory of the Holy Word.
- ⁶ While this human form comes of our past actions;
Through His Grace alone may we attain salvation.
- ⁷ He in Himself is Truth Eternal—
That is all ye know, O Nanak, and all ye need to know.

V.1 "Boundless love". In the *Mulmantra*, God has been referred to as being free of all fear or enmity. The Supreme Creator having created the Universe could not possibly be indifferent to it. The Almighty is, in fact, all love and care for His Creation; and the self-same love which the Master bears for us, teaches us to hold His Creation in bonds of love (See Introduction, pp. 35-39).

V.3 "His Grace Divine". The word in the original text is 'darbar' which means 'court'. The seeker's craving to have an audience at His Court is to seek His Grace. Traditionally in India, as elsewhere, one had to offer a precious gift even in order to have an audience with a high personage. Guru wonders what man could possibly offer at the court of the Bountiful Lord; for, in fact, everything flows from Him to us.

V.5 "ambrosial hour", *amrit velā*. In the Indian tradition a marked degree of merit goes with waking up in the early hours of the morning and after routine ablutions praying to the Creator in an atmosphere and state of mind free from tensions and distractions. Hence "ambrosial hour". The word '*amrit*' in Panjabi language, is semantically a very rich one and has more than a dozen connotations including 'pure', 'nectar', 'gold', etc.

V.6 (a) "human form", *kaprā*, a garment; metaphorically 'body', or 'corporeal frame of man'; (b) "past actions", actions done in the previous birth. The Sikh faith believes in Transmigration of Soul as also in the Doctrine of Karma. It is believed that human actions done in a previous life determine the nature and status of the birth to come; (c) "Through His Grace. . . salvation". In Sikhism Divine grace is considered absolutely imperative for salvation. For "Grace" see Introduction, pp. 75-79.

ਪ

- ¹ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ॥
- ²ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ॥
- ³ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ॥
- ⁴ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ॥
- ⁵ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ॥
- ⁶ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ॥
- ⁷ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥

ਪ

- ¹ਥਾਪਿਆ ਨ ਜਾਝ ਕੀਤਾ ਨ ਹੋਝ॥
- ²ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਝ॥
- ³ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਝਆ ਮਾਨੁ॥
- ⁴ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ॥
- ⁵ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ॥
- ⁶ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਝ॥
- ⁷ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਝੀ॥

V

- ¹*thāpiā na jāe kītā na hoe.*
- ²*āpe āp[i] nīranjan[u] soe.*
- ³*jīn[i] seviā tin[i] pāiā mān[u];*
- ⁴*nānak gāvīai guṇī nīdhān[u].*
- ⁵*gāvīai suṇīai man[i] rakhīai bhāo,*
- ⁶*dukh[u] parhar[i] sukh[u] ghar[i] lai jāe*
- ⁷*gurmukh[i] nādaṅg gurmukh[i] vedaṅg*
gurmukh[i] rahiā samāi.

contd. on p. 106.

V

- ¹ He can neither be installed;
Nor His likeness be shaped;
- ² For, in sooth, formless and self-existent is He.
- ³ They, that serve Him, shall honoured be.
- ⁴ Extol ye then, O Nanak, the Repository of All Vir-
tues.
- ⁵ Hear and sing of His Glories;
And let thy heart brim with the love of the Lord,
- ⁶ Thus shall all misery depart;
And an abode of peace be thy heart.
- ⁷ Guru's Word is Supernal Symphony;
Guru's Word is loftiest scripture;
Guru's Word is all-pervasive.
For Lord's own Will bides therein.

contd. on p. 107

V.1 "He can...shaped". The formless nature of God, earlier referred to in the *Mūlmantra*, is further reaffirmed. The Theory of Incarnation and the practice of installing images of Him are firmly rejected.

V.7 (a) "Supernal symphony". The word in the original text is *nādam*, pronounced *nadang*, which alludes to the mystical *anhad nād*, the symphony Yogis seek to perceive in their moments of trance. *Anhad nād* is considered to be the first intimation of God to the heart of man. Literally, it means 'without striking (*anhat*) or ethereal. It is supposed to be ever reverberating in silence in the limitless Universe that God has created.

(b) "loftiest scripture". "Veda" is the generic term for four holiest scriptures of the early Hindu cult. It stems from the Sanskrit root *vid* which means 'to know'. Hence this rendering of it into 'loftiest scripture'. The overenthusiastic among the Hindus claim that *Vedas* contain seeds of all sorts of knowledge, temporal and spiritual. In theology, however, the term has come to mean 'knowledge of the Ultimate Reality' and it is in this sense that the Guru has come to be known as the repository of all knowledge that the *Vedas* can impart.

contd. from p. 104.

- ⁸ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ॥
⁹ ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥
¹⁰ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥
¹¹ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੫॥

- ⁸ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ॥
⁹ ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥
¹⁰ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥
¹¹ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੫॥

⁸ *gur[u] isar[u] gur[u] gorakh[u] barmā gur[u] pārbatī māī.*

⁹ *je hau(ñ) jāṇā ākhā(ñ) nāhī kahṇā kathan[u] na jāī.*

¹⁰ *gurā ik deh[i] bujhāī.*

¹¹ *sabhnā jlā(ñ) kā ik[u] dātā so mai(ñ) visar[i] na jāī.5.*

contd. from p. 105.

- ⁸ The traits of Isar, Gorakh and Brahma—
 Guru has all these in His Being.
 And, verily, traits of Mother Goddess too.
- ⁹ If, at all, His Essence I knew,
 Would I not venture to sketch Him?
 In sooth, far past all account is He.
- ¹⁰ Guru has lent me this insight:
- ¹¹ Of all living beings is He the Sustainer;
 Him may I forsake never.

V.8. "The traits of...Mother Goddess too". In Indian mythology, *Isar*, i.e. Siva is the destroyer, Gorakh (to be identified with Vishnu) is the preserver, and *Brahma*, the creator. *Pārbati*, the consort of 'Siva', is a benevolent Goddess, out to protect man in all vicissitudes. In Guru Nanak's theology all these traits rest in the Guru.

V.10 "this insight". The word *bujhai* corresponds to 'insight' or 'understanding'.

੬

- ¹ ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਟੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ॥
² ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਟੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ॥
³ ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥
⁴ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥
⁵ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੬॥

੬

- ¹ ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ॥
² ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ॥
³ ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥
⁴ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥
⁵ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੬॥

VI

- ¹ *tīrath[i] nāvā(ṇ) je tis[u] bhāvā(ṇ),*
viṇ[u] bhāṇe ke nāe karī(ṇ).
² *jetī sirath[i] upāi vekhā(ṇ),*
viṇ[u] karmā(ṇ) ke milai lai(ṇ).
³ *mat[i] vich(ch)[i] ratan javāhar māṇik,*
je ik gur kī sikh suṇī.
⁴ *gurā ik deh[i] bujhāi.*
⁵ *sabhnā(ṇ) jā(ṇ) kā ik[u] dātā,*
so mai(ṇ) visar[i] na jāi. 6.

VI

- ¹ I would bathe at Holies all,
If that could earn me His Love and Grace.
(But what use all ablutions are,
If, from my Lord, I were still to be far).
- ² In all His Creation that I behold,
Nothing, save through His Grace, avails.
- ³ Latent in the spirit of Man,
Rarest of gems do lie—
Guru's Word may unveil these all.
- ⁴ Guru has lent me this insight:
- ⁵ 'Of all living beings is He the sustainer
Him may I forsake never'.

V.1 I would bathe...far. Guru refers to the utter futility of bathing at holy places on special occasions and during particular configurations of the planets as a device for earning spiritual merit. It would, in his view, be naive to believe that such pranks as these could get an individual any closer to the Divine Spirit. Pilgrimages, fasts, vigils and rituals which form part of *Apra Vidya* can at best create in the human spirit an interest in higher life; but, apart from this, these do not mean much and could earn hardly any merit.

V.3 "Rarest of gems". The original text has *ratan*, *javāhar* and *manik*. All these are indicative of jewels, gems, pearls and rubies. The reference is, of course, to the immense inherent potentialities of human mind and soul to imbibe higher moral and spiritual values.

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- ¹ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ॥
²ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ॥
³ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ॥
⁴ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ॥
⁵ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ॥
⁶ਨਾਨਕ ਨਿਰਗੁਣ ਗੁਣ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ॥
⁷ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ॥੭॥

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- ¹ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ॥
²ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ॥
³ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ॥
⁴ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ॥
⁵ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ॥
⁶ਨਾਨਕ ਨਿਰਗੁਣ ਗੁਣ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ॥
⁷ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ॥੭॥

VII

- ¹*je jug chāre ārjā hor dasūṇī hoe.*
²*navā(ṇ) khaṇḍā(ṇ) vi(ch)ch[i] jāṇiai nāl[i] chalai
sabh[u] koe.*
³*chaṅgā nāo(ṇ) rakhāi kai jas[u] kīrat[i] jag[i] lei.*
⁴*je tis[u] nadar[i] na āvai ta vāt na puchhai ke.*
⁵*kīṭā(ṇ) aṇdar[i] kīṭ[u] kar[i] dosī dos[u] dhare.*
⁶*nānak nirguṇ[i] guṇ[u] kare guṇvaṇtiā(ṇ) guṇ[u] de.*
⁷*tehā koi na sujhai je tis[u] guṇ[u] koi kare.7.*

VII

- ¹ Were a man to live for ages four;
Nay, even ten times that score;
- ² Though his name were to cross nine shores;
And multitudes follow him evermore.
- ³ Were his fame too to grow from more to more,
And universal acclaim be his score;
- ⁴ Yet, if the Master's Grace, he fails to secure;
Of no account shall he be—
- ⁵ A mean worm, a mere flea!
Stigma from even a sinner shall he carry.
- ⁶ O Nanak, God may bestow virtue on the graceless;
And folks with merit further bless.
- ⁷ Yet, such a one, I see none else,
As could claim to bestow aught on Him.

V.1. "ages four". Indian astronomers reckon time in *yugas*, something analogous to the word "Ages" in English. These are four in number: the *Satya* or *Sati-yuga*, the *Tretā-yuga*, the *Dvāpar-yuga* and the *Kali-yuga*. The first three which are believed to have had a span of 1,72,000, 1,296,000 and 864,000 years respectively, expired long long ago. The fourth, the *Kali-yuga*, which is scheduled to have a span of 432,000 years, is currently on. The *Kali-yuga* era began 3100 years before the Christian era and is, at present, in its 5094th year, corresponding to 1994th year of the Christian calendar.

V.2. "nine shores", *nau khand*, the nine regions of earth into which the ancient Indian geographers divided the earth. The expression "nine shores" implies the farthest reaches of earth.

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- ¹ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ॥
²ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ॥
³ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ॥
⁴ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ॥
⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
⁶ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੮॥

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- ¹ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ॥॥
²ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ॥॥
³ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ॥॥
⁴ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ॥॥
⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥॥
⁶ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੭॥॥

VIII

- ¹*suṇiai si(d)dh pīr sur[i] nāth.*
²*suṇiai dharat[i] dhaval ākās.*
³*suṇiai dip loa pātāl.*
⁴*suṇiai poh[i] na sakai kāl[u].*
⁵*nānak bhagtā(ñ) sadā vigās[u].*
⁶*suṇiai dūkh pāp kā nās[u].8*

VIII

- ¹ Harkening of the Word Divine does the common folk elevate,
To Siddhas', Pirs' revered Nathas' state.
- ² Harkening does the secrets unfold,
Of Earth, its prop and skies aloft.
- ³ The Lord's Word to human folk reveals,
Isles', spheres' and nether regions' mysteries.
- ⁴ Defy death too, such as hearken the Name.
- ⁵ Radiant bliss, O Nanak, is a devotee's fare;
- ⁶ Harkening the Word relieves him of pain, sin and care.

V.1.(a) "Harkening". *Sunlai*, differently translated as "by listening to" or "by hearing" by the expositors, is the first of the three initial steps, *śravana*, *mannana* and *nidhyasan*, recognised as necessary in the traditional Indian theological system for inculcating spiritual discipline. *Sunlai* involves not only listening to the Name/Word-Divine but also imbibing it.

(b) "siddhas . . . nathas". *Siddhas* are persons believed to have attained miraculous powers through the practice of Yoga, while *pirs* stand for Muslim divines. The phrase *sunāth* can be interpreted in two ways : (i) *sur*, 'gods'+*nāth*; 'the lord' i.e. the lord of gods, or Indra; (ii) *sur*, 'sreshtha'+*nāthas*, followers of the *siddha* cult, i.e. venerable *nāthas*. Since guru Nanak is referring to prevailing sects, the latter interpretation alone sounds appropriate.

V.2. "its prop". The original text has *dhaval*, the mythical bull, supposed to be providing the earth the necessary support by holding it aloft on its horns. (The ancients even irrationally believed that every time the bull sought to shift the earth's load from one horn to the other, an earthquake was caused.

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- ¹ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ॥
- ²ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ॥
- ³ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ॥
- ⁴ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤ ਵੇਦ॥
- ⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
- ⁶ਸੁਣੀਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੯॥

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- ¹ਸੁਣਿਐ ਈਸਰ ਬਰਮਾ ਇੰਦੁ॥
- ²ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ॥
- ³ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ॥
- ⁴ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤ ਵੇਦ॥
- ⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
- ⁶ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੯॥

IX

- ¹*suṇiai isar[u] barmā ind[u].*
- ²*suṇiai mukh[i] sālāhaṇ maṇd[u]*
- ³*suṇiai jog jugat[i] tan[i] bhed.*
- ⁴*suṇiai sāsāt simrit[i] ved.*
- ⁵*nānak bhagtā(ṇ) sadā vigās[u].*
- ⁶*suṇiai dūkh pāp kā nās[u].9.*

IX

- ¹ Harkening yet the Word of the Lord,
Common folk may, in His Grace, attain,
The eminence of Siva, Brahma and Indra's domain.
- ² On hearkening the Word, the lips of the lowly,
Hum the praises of the Lord Most High.
- ³ Yogic powers are unfolded on hearkening the Name;
Also the faculties latent in our corporeal frame.
- ⁴ The Word yet lends the keen insight
To perceive Sastras, Smritis and Vedas aright.
- ⁵ Radiant bliss, O Nanak, is a devotee's fare;
- ⁶ Harkening the Word relieves him of pain, sin and
care.

V.1. "Śiva Brahmā and Indra". Of the pantheon of Hindu god's Śiva (Isar) is said to be the sustainer; Brahma, the creator; and Indar (Skt. Indra) the sender of rains.

V.3 "Yogic powers . . . the Name". For *Yoga*, its systems and powers, see Introduction pp. 60-62.

V.4 "Śastras. . . Vedas". *Śastras* are the treatises on the six philosophical systems of the Hindus; *Smritis* are the twenty-seven sacred Hindu texts incorporating random reflections on *Vedas* by various *rishis*; and *Vedas*, are the most celebrated and sacred Hindu texts numbering four, are: the *Rig*, the *Sām*, the *Atharva* and the *Yajur*.

੧੦

- ¹ ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ॥
- ² ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ॥
- ³ ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ॥
- ⁴ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
- ⁵ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
- ⁶ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੧੦॥

੧੦

- ¹ ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ॥
- ² ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ॥
- ³ ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ॥
- ⁴ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
- ⁵ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
- ⁶ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੧੦॥

X

- ¹ suṇiai sat [u] saṁtokh[u] giān[u].
- ² suṇiai aṭhsaṭh[i] kā isnān[u].
- ³ suṇiai paṛ[i] paṛ[i] pāvaih mān[u].
- ⁴ suṇiai lāgai sahaj[i] dhiān[u].
- ⁵ nānak bhagtā(ṇ) sadā vigās[u].
- ⁶ suṇiai dūkh pāp kā nās[u].10.

X

- ¹ Hearkening the Word earns one aright,
Truth, contentment and rare insight.
- ² Lord's Word earns one the graces,
Of dips at sixty-eight holy places.
- ³ Honour and name that with learning go,
Greet one at the Name's prow.
- ⁴ In sooth Lord's Word begets rare equipoise.
- ⁵ Radiant bliss, O Nanak, is a devotee's fare.
- ⁶ Hearkening the Word relieves him of pain, sin and
care.

V.2 "sixty-eight holy places". of the sixty-eight places of pilgrimage considered holy by the Hindus, prominent ones are Ayudhya, Haridwar, Kurukshetra, Mathura, Benaras, Prayag (Allahabad), Puri (Jaganath), Pushkar, Venkateshvaram, Badrinath etc. A visit, to these is believed to earn merit and, as a consequence, one gets closer to salvation.

V.4 "rare equipoise". *Sahaj[i]* in Sikh thought is a state beyond and free of all tensions and distractions. (See Introduction pp. 65-67).

੧੧

- ¹ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ॥
- ²ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ॥
- ³ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ॥
- ⁴ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ॥
- ⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
- ⁶ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੧੧॥

੧੧

- ¹ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ॥
- ²ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ॥
- ³ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ॥
- ⁴ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ॥
- ⁵ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
- ⁶ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ॥੧੧॥

XI

- ¹*suṇiai sarā(ṇ) guṇā(ṇ) ke gāh.*
- ²*suṇiai sekh pīr pāt[i]sāh.*
- ³*suṇiai aṇdhe pāve(ṇ)h rāh[u].*
- ⁴*suṇiai hāth hovai asgāh[u].*
- ⁵*nānak bhagtā(ṇ) sadā vigās[u].*
- ⁶*suṇiai dūkh pāp kā nās[u].11.*

XI

- ¹ Harkening yet the Word of the Lord,
Helps man oceans of virtue ford.
- ² Harkening the Word does well impart
Sheikh's wisdom, Pir's piety, a Wali's parts.
- ³ Even to the blind of soul,
Harkening lends rare vision whole;
- ⁴ And fathomless deeps are fordable made.
- ⁵ Radiant bliss, O Nanak, is a devotee's fare,
- ⁶ Harkening the Word relieves him of pain, sin and
care.

V.1 "Ocean of virtue". *Sar* is a water reservoir and *sarā(n)* is its plural form; *guṇa(n)* means 'qualities' or 'virtues'.

V.2 "Sheikh's . . . pirs". *Sheikh* is head or chief of a tribe or of a religious order; *pir* is a Muslim saint, or a holy man; *wali*, an Arabic expression, has double connotation. In the temporal world, it connotes 'a prince' whereas in the spiritual world it means 'an elect or a chosen-one of God'. Guru Nanak used '*patishah*' obviously to indicate persons of the latter category, for it is only hearkening of their word that earns one merit. It may be recalled that venerated Muslim saints were often referred to as '*shah*', e.g. Bulle Shah, Shah Hussain, Shah Sharaf, etc.

੧੨

- ¹ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ॥
²ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
³ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ॥
⁴ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ॥
⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੨॥

੧੨

- ¹ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਝ॥
²ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਝ॥
³ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ॥
⁴ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ॥
⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਝ॥
⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਯੈ ਮਨਿ ਕੋਝ॥੧੨॥

XII

- ¹mañne kī gat[i] kahī na jāe.
²je ko kahai pichhai pachh[u]tāe.
³kagad[i] kalam na likhaṇhār[u].
⁴mañne kā bah[i] karan[i] vichār[u].
⁵aisā nām[u] nirañjan[u] hoe.
⁶je ko mañn[i] jāṇai man[i] koe. 12.

XII

- ¹ Meditation on the Word Divine
Helps one such a state attain—
- ² All accounts of it would be in vain.
- ³ No pen, no paper, no scribe's skill
- ⁴ Could, to that state, do justice full.
- ⁵ Word has its essence so immaculate—
- ⁶ He alone would taste of it, as has faith.

V.1. "Meditation on the Word Divine". Manne/Mannai of the original text (*mannan* of the triune mentioned on p. 113, f.n. V.1. (a) above) has been variously interpreted as 'obeying', 'faith', 'reflection'. However 'Meditation' here seems to be most appropriate. Guru Nanak seems to include the third step, *nidhyāsan* (profound contemplation) in *mannan*, for he envisages through it the redemption of Man, as is apparent from his observation in stanza XV, that 'meditation gets one to the portals of salvation'. Meditation, no doubt, leads to a sharper discernment which, in its turn, makes for a much deeper insight into things that may lead Man beyond external perceptions of the senses.

੧੩

- ¹ ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥
- ² ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥
- ³ ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥
- ⁴ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥
- ⁵ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
- ⁶ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੩॥

੧੩

- ¹ ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥
- ² ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥
- ³ ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥
- ⁴ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥
- ⁵ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
- ⁶ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੩॥

XIII

- ¹ mañnai surt[i] hovai man[i] budh[i].
- ² mañnai sagal bhavan kī sudh[i].
- ³ mañnai mu(ṇ)h[i] choṭā(ṇ) nā khāe.
- ⁴ mañnai jam kai sāth[i] na jāe.
- ⁵ aisā nām[u] nirañjan[u] hoe.
- ⁶ je ko mañn[i] jāṇai man[i] koe. 13.

XIII

- ¹ Meditation on the Word Divine.
To higher consciousness awakens the mind.
- ² The mysteries of the Cosmic spheres
To one meditating are laid bare.
- ³ Frustrations simply plague him not.
- ⁴ Fear of death too is lost.
- ⁵ Word has its essence so immaculate—
- ⁶ He alone would taste of it, as has faith.

V.1. "higher consciousness", *surt[i]*, i.e. consciousness about God and His Creation.

V.2. *sagal bhavan* of the original text means 'all the houses', i.e. 'all the regions'. Hence Cosmos.

V.3. "Frustrations", Punjabi *mu(n)h chotā(n)*, slaps in the face, which is indicative of disgrace or frustration.

੧੪

- ¹ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ॥
²ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ॥
³ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ॥
⁴ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ॥
⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੪॥

੧੪

- ¹ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ॥
²ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ॥
³ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ॥
⁴ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ॥
⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੪॥

XIV

- ¹*maṇṇai mārag[i] thāk na pāe.*
²*maṇṇai pat[i] sio(ṇ) pargat[u] jāe*
³*maṇṇai mag[u] na chalai paṇth[u].*
⁴*maṇṇai dharmā seti sanbaṇdh[u].*
⁵*aisā nām[u] niraṇjan[u] hoe.*
⁶*je ko maṇṇ[i] jāṇai man[i] koe.14.*

XIV

- ¹ Meditation paves Man's course clear;
- ² To honour and distinction his faith leads on.
- ³ Misleading bylanes tempt him not.
- ⁴ Dharma alone is his firm prop.
- ⁵ Word has its essence so immaculate—
- ⁶ He alone would taste of it, as has faith.

V.1. "course", *mārag/mārga, magg* (the same as *mārga*) or *pañth*. All these indicate the seeker's course to spiritual advancement.

੧੫

- ¹ਮੰਨੈ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥
- ²ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥
- ³ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ॥
- ⁴ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ॥
- ⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
- ⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੫॥

੧੫

- ¹ਮੰਨੈ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥
- ²ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥
- ³ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ॥
- ⁴ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ॥
- ⁵ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
- ⁶ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੫॥

XV

- ¹maṇnai pāvaih mokh[u] duār[u].
- ²maṇnai parvārai sādhar[u].
- ³maṇnai tarai tāre gur[u] sikh.
- ⁴maṇnai nānak bhavaih na bhikh.
- ⁵aisā nām[u] nirañjan[u] hoe.
- ⁶je ko maṇn[i] jāṇai man[i] koe.15.

XV

- ¹ Meditation leads one to the portals of salvation;
- ² The liberated one's fellows too find liberation.
- ³ Firmly assured of one's own salvation,
One leads on the congregation.
- ⁴ In sooth, Lord's Word begets rare equipoise.
- ⁵ Word has its essence so immaculate—
- ⁶ He alone would taste of it, as has faith.

V.3. "the congregation", Punjabi, *parvār*, literally a 'family'. In its extended sense it means numerous others, hence congregation. In Sikh thought personal salvation alone is not enough. A spiritually elevated soul has a firm social obligation to aid and lend light to his fellow beings so as to ensure their spiritual emancipation along with his own.

੧੬

- ¹ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ॥
- ²ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥
- ³ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ॥
- ⁴ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ॥
- ⁵ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ॥
- ⁶ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ॥

੧੬

- ¹ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ॥
- ²ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥
- ³ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ॥
- ⁴ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ॥
- ⁵ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ॥
- ⁶ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ॥

XVI

- ¹*pañch parvāṇ pañch pardhān[u].*
- ²*pañche pāve(ṇ)h dargah[i] mān[u].*
- ³*pañche sohe[ṇ]h dar[i] rājān[u].*
- ⁴*pañchā[ṇ] kā gur[u] ek[u] dhiān[u].*
- ⁵*je ko kahai karai vichār[u].*
- ⁶*karte kai karnai nāhi sumār[u].*

contd. on p. 130.

XVI

- ¹ Elect are the ones approved unto Him;
Honoured they are among their fellow-folk too.
- ² Graced they abide in His presence sublime;
- ³ Welcome they are at His portals Divine.
- ⁴ Ever lost are they in pious meditation.
- ⁵ Were one to venture to speculate
- ⁶ The expanse of the Creator's endless state;
A futile attempt would it be;
For far beyond Man's comprehension is He.

contd. on p. 131.

V.1. "Elect", *Panch* of the original text literally means 'five' as also 'the elder of a clan, tribe or fraternity', "Five" in the Sikh cultural milieu has a religious overtone too, as is apparent from the saying *panjān vich paramesar*—"There is a Divine element pervading where five well-meaning persons congregate". In this particular context, the traditional commentators hold it to mean five classes of persons previously mentioned in the *Japu Ji*, i.e. (i) those who abide by His Will, (ii) those who meditate on the True Lord's Name in the ambrosial hours, (iii) those who forsake Him never, (iv) those who hearken His Name and sing of His praises, and (v) those who reflect i.e. meditate on His Name. Hence "the elect" means the people who through the practice of Nām should have attained an advanced spiritual state.

V.2-3. "portals Divine", *dar rājān* of the original text; *rājān* here does not refer to mundane kings but to the Lord of all lords (kings); the Lord Almighty; *dargah* means 'portals Divine'.

contd. from p. 128.

- ⁷ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ॥
⁸ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ॥
⁹ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ॥
¹⁰ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ॥
¹¹ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ॥
¹²ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ॥

- ⁷ਧੌਲੂ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ॥
⁸ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ॥
⁹ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ॥
¹⁰ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ॥
¹¹ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ॥
¹²ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ॥

- ⁷*dhaul[u] dharm[u] dayā kā pūt[u].*
⁸*sañtokh[u] thāp[i] rakhiā jin[i] sūt[i].*
⁹*je ko bujhai hovai sa(ch)chiār[u].*
¹⁰*dhavalai upar[i] ketā bhār[u].*
¹¹*dharti hor[u] parai hor[u] hor[u].*
¹²*tis te bhār[u] talai kavan[u] jor[u].*

contd. on p. 132.

contd. from p. 129.

- ⁷ Divine Dispensation flowing from the Creator's
Compassion,
And willing submission thereto, born of sweet
content,
Such indeed is that 'mythical bull',
⁸ That holds the Cosmos in Harmony full.
⁹ Truly enlightened would one be,
This patent truth, if one could see.
¹⁰ What staggering loads for a mere bull to carry!
¹¹ Spheres there are beyond our own;
And numberless more beyond these.
¹² What power sustains these spheres aloft ?
(Could a mere bull it be!)

contd. on p. 133.

V.7. "Divine dispensation . . . bull". Guru Nanak rejects the facile and irrational traditional belief that earth is supported on the horns of a bull. It is the Lord's Sublime Will that holds the infinite universe in 'harmony full', he asserts. Cleansing people's minds of a misconception, he drives them to the irresistible conclusion that there is and has to be a super-force to regulate and sustain the infinite Cosmic order. That super force, cannot be any thing but the Divine Will.

V.11-12 "Spheres . . . aloft". Proceeding from a rational and now scientifically proven view of the boundless nature of the Universe, the argument is further extended to reinforce faith in the Sublime Sustainer.

contd. from p. 130.

- ¹³ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ॥
- ¹⁴ਸਭਨਾ ਲਿਖਿਆ ਵੁਡੀ ਕਲਾਮ॥
- ¹⁵ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ॥
- ¹⁶ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ॥
- ¹⁷ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ॥
- ¹⁸ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ॥
- ¹⁹ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥
- ²⁰ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥

- ¹³ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ॥
- ¹⁴ਸਮਨਾ ਲਿਖਿਆ ਵੁਡੀ ਕਲਾਮ॥
- ¹⁵ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ॥
- ¹⁶ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ॥
- ¹⁷ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ॥
- ¹⁸ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ॥
- ¹⁹ਕੀਤਾ ਪਸਾਤ ਏਕੋ ਕਵਾਤ॥
- ²⁰ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਤ॥

- ¹³*jīa jāṭ[i] raṅgā ke nāv.*
- ¹⁴*sabhnā likhiā vuṛī kalām.*
- ¹⁵*eh[u] lekhā likh[i] jāṇai koi.*
- ¹⁶*lekhā likhiā ketā hoi.*
- ¹⁷*ketā tāṇ[u] suālih[u] rūp[u].*
- ¹⁸*keti dāt[i] jāṇai kaṇ[u] kūṭ[u].*
- ¹⁹*kītā pasāo eko kavāo.*
- ²⁰*tis te hoe lakh dariāo.*

contd. on p. 134.

contd. from p. 131.

- ¹³ Creatures of myriad shapes and hues,
¹⁴ Lord's ever-moving pen has decreed these.
¹⁵ Who could attempt an account of these!
¹⁶ What a staggering account would it be!
- ¹⁷ How limitless Thy powers!
 How superb Thy forms!
¹⁸ How boundless Thy bounties!
 How limitless Thy powers—no one daresay!
¹⁹ Thy one Word created the Cosmic expanse;
²⁰ And instantly ran myriad streams of life therein.

contd. on p. 135.

V. 17. "powers", *kut(u)*. It is Punjabised form of the Arabic word *quwwat*, powers.

V.19. "Thy one Word". The Hindus believe the primal word to be *eko sham, bahu syam* (I am one, let me become many); while the Muslims think it to be *kun* (let there be). The oldest commentary of the *Japu Ji* however, interprets *kavāo* as the Primal mixture of one *māshā* each of water, fire, air and earth created by the Lord. This then was stretched to form numerous spheres, regions and realms constituting the Cosmos. *Kavāo* can etymologically be shown to be derivative of the Arabic word *qivām* (*kivam -kavāv kavāo*). Rendered thus, the verse would mean that this vast Universe has emanated from the same source and, hence, has basic unity.

contd. from p. 132.

²¹ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥

²² ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥

²³ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥

²⁴ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੬॥

²¹ कुदरति कवण कहा वीचारु॥

²² वारिआ न जावा एक वार॥

²³ जो तुधु भावै साई भली कार॥

²⁴ तू सदा सलामति निरंकार॥१६॥

²¹ *kudrat[i]kavan kahā(ñ) vichār[u].*

²² *vāriā na jāvā(ñ) ek vār.*

²³ *jo tudh(u) bhāvai sāi bhalī kār.*

²⁴ *tū(ñ) sadā salāmat[i] nirañkar. 16.*

contd. from p. 133.

- ²¹ Worth am I aught to assay
The miracle of Thy might, O Lord?
- ²² Too mean an offering my paltry life would make,
At Thy Sublime Altar, my Lord.
- ²³ Whatever pleaseth Thee, alone is welcome unto us,
²⁴ Eternal and Immutable Thou art, O Fathomless One.

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- ¹ ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ॥
- ² ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ॥
- ³ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ॥
- ⁴ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ॥
- ⁵ ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ॥
- ⁶ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ॥
- ⁷ ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥
- ⁸ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥

੧੮

- ¹ ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਤ॥
- ² ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਤ॥
- ³ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ॥
- ⁴ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ॥
- ⁵ ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ॥
- ⁶ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ॥
- ⁷ ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥
- ⁸ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰਿ॥

XVII

- ¹ *asañkh jap asañkh bhāo.*
- ² *asañkh pūjā asañkh tap tāo.*
- ³ *asañkh grānth mukh[i] ved pāth.*
- ⁴ *asañkh jog man[i] rahe(ñ)h udās.*
- ⁵ *asañkh bhagat guṇ giān vīchār.*
- ⁶ *asañkh satī asañkh dātār.*
- ⁷ *asañkh sūr mu(ñ)h bhakh sār.*
- ⁸ *asañkh mon[i] liv lāe(ñ) tār.*

contd. on p. 138.

XVII

- ¹ Countless folk Thy Name recite;
Countless Thee adore.
 - ² Countless are there, that worship Thee;
Countless anchorets endure penance for Thee.
 - ³ Countless, from memory, scriptures recite.
 - ⁴ Countless ascetics forsake the world for Thee.
 - ⁵ Countless devotees of Thy excellences sing.
Countless do Thy mysteries explore.
 - ⁶ Countless are Thy pious souls;
Countless too are Thy benevolent folk.
 - ⁷ Countless crusaders enemy's steel brave;
 - ⁸ Countless fix, in silence, their thoughts on Thee
- contd. on p. 139*

V.1. "Countless..." Stanza XVII as well as the one following, explicate the vastness and diversity of God's creation. It says: Numberless are the good and pious souls on Earth, and numberless too are the ignorant sinners and brutes. Why the Lord suffereth and sustaineth the latter sort, and how indulgent He is to creatures of diverse types—it all lies in His inscrutable Will; which all is a mystery to us, and which to Guru Nanak, in his sweet humility, is ever welcome.

contd. from p. 136.

- ⁹ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥
¹⁰ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
¹¹ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
¹²ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੭॥

- ⁹ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥
¹⁰ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
¹¹ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
¹²ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੭॥

- ⁹*kudrat[i] kavan kahā(ṇ) vichār[u].*
¹⁰*vāriā na jāvā(ṇ) ek vār.*
¹¹*jo tudh[u] bhāvai sāl bhalī kār.*
¹²*tū(ṇ) sadā slāmat[i] niraṅkār. 17.*

contd. from p. 137.

- ⁹ Worth am I aught to assay
The miracle of Thy Might, O Lord!
- ¹⁰ Too mean an offering my paltry life would make
At Thy Sublime Altar, my Lord.
- ¹¹ Whatever pleaseth Thee, alone is welcome unto us.
- ¹² Eternal and Immutable Thou art, O Fathomless one.

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- ¹ ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ॥
- ² ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ॥
- ³ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ॥
- ⁴ ਅਸੰਖ ਗਲ ਵਢ ਹਤਿਆ ਕਮਾਹਿ॥
- ⁵ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ॥
- ⁶ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ॥
- ⁷ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ॥
- ⁸ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ॥

੧੮

- ¹ ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ॥
- ² ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ॥
- ³ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ॥
- ⁴ ਅਸੰਖ ਗਲ ਵਢ ਹਤਿਆ ਕਮਾਹਿ॥
- ⁵ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ॥
- ⁶ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ॥
- ⁷ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ॥
- ⁸ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ॥

XVIII

- ¹ *asañkh mūrakh aṇdh ghor.*
- ² *asañkh chor harāmkhōr.*
- ³ *asañkh amar kar[i] jāhe(ñ) jor.*
- ⁴ *asañkh gal vaḍh hatiā kamāhe(ñ).*
- ⁵ *asañkh pāpi pāp[u] kar[i] jāhe(ñ).*
- ⁶ *asañkh kūṛiār kūṛe phirāhe(ñ).*
- ⁷ *asañkh malechh mal[u] bhakh[i] khāhe(ñ).*
- ⁸ *asañkh niṇdak sir[i] karhe(ñ) bhār[u].*

contd. on p. 142.

XVIII

- ¹ Numberless fools in stark ignorance abide.
- ² Numberless others on pelf thrive.
- ³ Numberless autocrats with brute force drive.
- ⁴ Numberless cut-throats on violence thrive.
- ⁵ Numberless sinners in sin depart.
- ⁶ Numberless liars just falsehood impart.
- ⁷ Numberless perverts themselves in filth abase.
- ⁸ Numberless slanderers just themselves debase.

contd. on p. 143.

contd. from p. 140.

- ⁹ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ॥
¹⁰ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
¹¹ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
¹²ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੮॥

- ⁹ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ॥
¹⁰ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
¹¹ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
¹²ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੮॥

- ⁹ *nānak[u] nich[u] kahai vichār[u].*
¹⁰ *vāriā na jāvā(ñ) ek vār.*
¹¹ *jo tudh[u] bhāvai sāl bhali kār.*
¹² *tū(ñ) sadā slāmat[i] nirañkār. 18.*

contd. from p. 141.

⁹ Says, Nanak—lowliest of the lowly—

¹⁰ Too mean an offering my paltry life would make
At Thy Sublime Altar, my Lord!

¹¹ Whatever pleaseth Thee, alone is welcome unto us.

¹² Eternal and Immutable Thou art, O Fathomless One.

ੴ

- ¹ ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ॥
- ² ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ॥
- ³ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ॥
- ⁴ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥
- ⁵ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ॥
- ⁶ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ॥
- ⁷ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ॥

ੴ

- ¹ ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ॥॥
- ² ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ॥
- ³ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ॥
- ⁴ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥
- ⁵ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ॥
- ⁶ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ॥
- ⁷ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ॥

XIX

- ¹ *asaṅkh nāv asaṅkh thāv.*
- ² *aga[ṇ]m aga[ṇ]m asaṅkh loa.*
- ³ *asaṅkh kahe(ṇ)h sir[i] bhār[u] hoe.*
- ⁴ *akharī(ṇ) nām[u] akharī(ṇ) sālāh.*
- ⁵ *akharī(ṇ) gyān[u] gīt guṇ gāh.*
- ⁶ *akharī(ṇ) likhaṇ[u] bolāṇ[u] bāṇ[i].*
- ⁷ *akharā(ṇ) sir[i] saṅjog[u] vakhān[i].*

contd. on p. 146.

XIX

- ¹ Myriads are Thy Names, O Lord, myriads Thy abodes.
- ² Beyond all reach extend Thy countless realms.
- ³ Even to say 'countless' would be profane,
(For even 'countless' smells of irreverance to Thee.)
- ⁴ In words do we pray to Thee, in words Thee adore.
- ⁵ Through words it is, we attain knowledge;
In words we sing of Thy attributes.
- ⁶ In words it is, we converse and scribe.
- ⁷ In words do Ye ordain our destiny.

contd. on p. 147.

V.4. "In words". *Akhar* (Skt. *Akṣar*) literally means 'letter', but in Punjabi it is often used to signify a 'word' also.

contd. from p. 144.

- ⁸ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ॥
⁹ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ॥
¹⁰ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ॥
¹¹ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਬਾਉ॥
¹² ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥
¹³ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
¹⁴ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
¹⁵ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੯॥

- ⁸ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ॥
⁹ ਜਿਕ ਫੁਰਮਾਏ ਤਿਕ ਤਿਕ ਪਾਹਿ॥
¹⁰ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਤ॥
¹¹ ਵਿਧੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਤ॥
¹² ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥
¹³ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
¹⁴ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
¹⁵ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੯॥

- ⁸ jin[i] eh[i] likhe tis[u] sir[i] nāhe(ñ).
⁹ jiv phurmāe tiv tiv pāhe(ñ).
¹⁰ jetā kitā tetā nāo(ñ).
¹¹ viṇ[u] nāvai nāhi ko thāo(ñ).
¹² kudrat[i] kavan kahā(ñ) vichār[u].
¹³ vāriā na jāvā(ñ) ek vār.
¹⁴ jo tudh[u] bhāvai sāl bhalī kār.
¹⁵ tū(ñ) sadā slāmat[i] niraṅkār. 19.

contd. from p. 145.

- ⁸ But Ye, O Lord, who decreeth it all,
Art beyond the pale of words.
- ⁹ As Ye apportion, so do we receive.
- ¹⁰ To all Creation does Thy Name extend.
- ¹¹ Beyond Thy Name doth nothing pretend.
- ¹² To envision Thy Cosmic Order is beyond me, my
Lord.
- ¹³ Too mean an offering my paltry life would make,
At Thy Sublime Altar, my Lord.
- ¹⁴ Whatever pleaseth Thee, alone is welcome unto us.
- ¹⁵ Eternal and Immutable Thou art, O Fathomless One.

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- ¹ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥
²ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ॥
³ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ॥
⁴ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥
⁵ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥
⁶ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥

੨੦

- ¹ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥
²ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ॥
³ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ॥
⁴ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥
⁵ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥
⁶ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥

XX

- ¹bharīai hath[u] pair[u] tan[u] deh.
²pāṇi dhotai utras[u] kheh.
³mūt palitī kapar[u] hoe.
⁴de sābūṇ[u] laīai oh[u] dhoe.
⁵bharīai mat[i] pāpā(ñ) kai saṅg[i].
⁶oh[u] dhopai nāvai kai raṅg[i].

contd. on p. 150.

XX

- ¹ When hands, feet and body be soiled,
- ² Water may cleanse these sure.
- ³ When clothes too are with grime soiled,
- ⁴ Soap may their cleansing ensure.
- ⁵ But when human spirit is defiled by sin,
- ⁶ Love of the Word alone may scrub it clean.

contd. on p. 151.

contd. from p. 148.

- ⁷ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ॥
⁸ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ॥
⁹ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥
¹⁰ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥੨੦॥

- ⁷ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ॥
⁸ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
⁹ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥
¹⁰ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥੨੦॥

- ⁷*puṇni pāpi ākhaṇ[u] nāhi(ṇ)*
⁸*kar[i] kar[i] karṇā likh[i] lai jāh[u].*
⁹*āpe bij[i] āpe hī khāh[u].*
¹⁰*nānak hukamī āvah[u] jāh[u].20.*

Contd. from p. 149.

- ⁷ Virtue and Vice no mere verbal expressions make.
- ⁸ Such as be our actions, such a meed shall we take.
- ⁹ O Nanak, as we sow, so shall we reap;
- ¹⁰ Human spirit, roams or rests, as be His Will.

V.8-10."such as be . . . His Will". Even while affirming that individual human beings shall receive what the nature of their actions earns for them, the over-riding factor still remains the Divine Will, a very strong manifestation of which, and one constantly cherished by Man, is Divine Grace. Divine Dispensation, whatever form it takes, need always be welcome to Man.

੨੧

- ¹ ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ॥
- ² ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ॥
- ³ ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ॥
- ⁴ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ॥
- ⁵ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ॥
- ⁶ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥
- ⁷ ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ॥
- ⁸ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ॥

੨੧

- ¹ ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ॥
- ² ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ॥
- ³ ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ॥
- ⁴ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ॥
- ⁵ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ॥
- ⁶ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥
- ⁷ ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ॥
- ⁸ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ॥

XXI

- ¹ *tīrath[u] tap[u] dayā dat[u] dān[u].*
- ² *je ko pāvai til kā mān[u].*
- ³ *suṇiā ma(ṇ)niā man[i] kītā bhāo.*
- ⁴ *aṇtargat[i] tīrath[i] mal[i] nāo.*
- ⁵ *sabh[i] guṇ tere mai(ṇ) nāhī koe.*
- ⁶ *viṇ[u] guṇ kite bhagat[i] na hoe.*
- ⁷ *suast[i] āth[i] bāṇī barmāo.*
- ⁸ *sat[i] suhāṇ[u] sadā man[i] chāo.*

contd. on p. 154.

XXI

- ¹ Pilgrimage, penance, compassion and charity
- ² May earn one merit—paltry as a sesame seed.
- ³ But he who hearkens, meditates
And in the love of the Lord saturates,
- ⁴ Bathes in the sacred fount within him;
And his soul all grime forsakes.
- ⁵ All virtue is Thine; no worth is mine;
- ⁶ Prayers without virtue are shallow whine.
- ⁷ Self-existent Thou art, O Lord.
From Ye proceeded the Primal Word;
And thence Thy Creation's expanse.
- ⁸ Beauty and Truth, Thou art— Boundless Love too.

contd. on p. 155.

V.4. "sacred fount within"; *antargat[i] tirath[i]* refers to Man's bosom wherein God or the holy Word is believed to reside. Harkening of God's Name, meditating on it and cherishing it with a loving adoration earn much more merit than ritualistic baths at the so-called holy places. The bath in the inner fount removes all grime of sins and lapses born of one's egoself and thereby enables Man to seek emancipation.

V.7. "Self-existent . . . expanse". The line in the original text consists of four words: *suast[i]*, *āth(i)*, *bani*, *barmao*. The meaning is much involved. Different expositors have given different expositions. Here are a few:

- 1) From the self-existent proceeded Māya, whence issued a Word, which produced Brahmā and the rest;
- 2) O Primal Word, Māyā, Brahmā, Hail to thee;
- 3) Salutations to Him, Creator of Māya, whose form is the Holy Word;
- 4) Hail to the Thee! Let this praise of Thine through *Bāṇi* be a salutation to Thee from me in the manner of a Brahman.

In view of the present context, it is felt that *suast[i]* should mean 'self-existent', *āth[i]*, the initiator. *Bāṇi*, the Word, and *barmao* (*brahmāu*) 'the manifestation', i.e. the Creation. Hence the current rendering as above.

contd. from p. 152.

- ⁹ ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ॥
¹⁰ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ॥
¹¹ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ॥
¹² ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ॥
¹³ ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥
¹⁴ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥

- ⁹ ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ॥
¹⁰ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ॥
¹¹ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ॥
¹² ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ॥
¹³ ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥
¹⁴ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥

- ⁹ *kavan[u] su velā vakht[u] kavan[u].*
kavan thit[i] kavan[u] vār[u].
¹⁰ *kavan[i] si rutī māh[u] kavan[u] jit[u] hoā ākār[u].*
¹¹ *vel na pāīā paṇḍatī(n) jī hovai lekh[u] purāṇ[u].*
¹² *vakht[u] na pāio qādīā(n) jī likhan[i]*
lekh[u] qurāṇ[u]
¹³ *thit[i] vār[u] nā jogī jāṇai rut[i] māh[u] nā koī.*
¹⁴ *jā kartā sirṭhī kau sāje āpe jāṇai soī.*

contd. on p. 156.

contd. from p. 153.

- ⁹ What time it was, what day of the week;
- ¹⁰ What month, what season of the year,
When Thou didst create the Cosmos?
- ¹¹ The Pundits knew not of it.
For did they but know of it,
In Puranas they would have writ it.
- ¹² Muslim divines too knew not of it;
Else, in the exegesis of the Quran
They would have writ it.
- ¹³ Yogis too, of such time, knew not;
Nor even of the month or season of the year.
(O Man, let thy questioning be still),
- ¹⁴ The Lord who created the Universe,
Has had this mystery in His Will.

contd. on p. 157.

V.14. "Has had . . . in His Will". Exponents of various creeds have, from time to time, hazarded various guesses as to the time, circumstance and sequence of Creation. Such an arbitrary and wilful fixing of the time and the process of Creation, is altogether presumptuous and even profane. Man, in all candour and humility, must accept that while many a physical phenomenon may find explanation, the mystery of Creation ultimately lies in the Creator's own inscrutable Will. Even to this day, the scientists have not been able to spell out anything very definitive about the time, sequence or process of creation.

contd. from p. 154.

¹⁵ ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ॥

¹⁶ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ॥

¹⁷ ਵਡਾ ਸਾਹਿਬ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ॥

¹⁸ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ॥੨੧॥

¹⁵ ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਤ ਵਰਨੀ ਕਿਵ ਜਾਣਾ॥

¹⁶ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ॥

¹⁷ ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ॥

¹⁸ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ॥੨੧॥

¹⁵ *kiv kar[i] ākhā(ṇ) kiv sālāhī(ṇ) kiu varanī kiv jāṇā.*

¹⁶ *nānak ākhaṇ[i] sabh[u] ko ākhai ik dū(ṇ) ik[u]*
siāṇā.

¹⁷ *vaḍā sāhib[u] vaḍi nāi(ṇ) kitā jā kā hovai.*

¹⁸ *nānak je ko āpau jāṇai agai gayā na sohai.21.*

contd. from p. 155.

- ¹⁵ How may I address Him then; adore Him how?
How may I describe Him, perceive Him how?
- ¹⁶ Many, many, O Nanak, claim to know Him—
Each one claiming to be cleverer than the rest.
- ¹⁷ Supreme is the Lord—Sublime His Being.
Thus far alone, O Nanak, I daresay—
Just what He ordains, does come to pass.
- ¹⁸ And he that vaunts, knowledgeable is he,
Welcome at the Lord's steps shall he never be.

੨੨

- ¹ ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ॥
² ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥
³ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥
⁴ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ॥
⁵ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ॥੨੨॥

੨੨

- ¹ ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ॥॥
² ਓਡ.ਕ ਓਡ.ਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥॥
³ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥॥
⁴ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ॥॥
⁵ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ॥੨੨॥॥

XXII

- ¹ *pātālā[ñ] pātāl lakh āgāsā(ñ) āgās.*
² *orak orak bhāl[i] thake ved kahan[i] ik vāt.*
³ *sahas aṭhārah kahan[i] katebā(ñ) asulū(ñ) ik[u]*
dhāt[u].
⁴ *lekhā hoi ta likhiai lekhai hoi viṇās[u].*
⁵ *nānak vaḍā ākhiai āpe jāṇai āp[u].22.*

XXII

- ¹ Countless are the nether regions;
Countless heavens above.
- ² Seeking the frontiers of the Lord's Creation,
The wise do weary grow.
One truth through the Vedas resounds:
'Lord God's frontiers are beyond all bounds'.
- ³ Eighteen thousand spheres, the Semetic Texts
recount,
Touches not this count even the fringe of His limitless
fount.
- ⁴ (To one truth does all this point)—
If a count there could be;
Well, there would it be.
But the Limitless baffles all count.
- ⁵ Suffice it to say, O Nanak,
'How great He is, He alone doth know'.

V.3. (a) "The Semetic Texts". *Katch*, like the *Vedas* of the Hindus, implies religious books of the Jews, the Christians and the Muslims. These are : (1) The *Taurat* or the Pentateuch, (2) Psalms of David, (3) *Injil* or the Gospel (The New Testament) and (4) The *Quran* (Furqān).

(b) "Touches., fount". The original text *asulū(n) ik[u] dhāt[u]* bears two interpretations : (1) The Universe in its essence is the same, i.e. God is the cause and root principle of all things. (2) The earlier commentary on *Japu Ji* has, however, had a very different interpretation to offer. It takes *asulū(n)* to have stemmed from *Aśvalū*, the hair on the body of a horse; *ik* of course is 'one' and *dhāt* means 'drops' or 'is lost'. Put together, it means the loss of one hair out of thousands and thousands on the body of a horse. Hence the above rendering.

੨੩

- ¹ ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ॥
² ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ॥
³ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ॥
⁴ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ॥੨੩॥

੨੩

- ¹ ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ॥
² ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ॥
³ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ॥
⁴ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ॥੨੩॥

XXIII

- ¹ *sālāhi sālāhe(ṇ) eti surt[i] na pāiā.*
² *nadiā(ṇ) atai vāh pavai(ṇ) samuṇd[i] na jāṇlaih.*
³ *samuṇd sāh sultān girhā seti māl[u] dhan[u].*
⁴ *kīṛi tul(i) na hovani je tis[u] manho(ṇ) na visaraih.23.*

XXIII

- ¹ Thy devotees adore Thee, O Lord;
Yet know as little of Thy Glory.
- ² As rivulets do of the oceans they meet.
- ³ Mighty emperors with dominions vaster than the
seas,
Holding mounds of wealth besides,
- ⁴ Match not, O Master, the puny ant,
Whose heart nurtures an iota of Thy Love.

V.3. The Punjabi text has *samund śah (shāh) sultān*. Hence "mighty emperors with dominions vaster than the seas."

੨੪

- ¹ ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ॥
- ² ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ॥
- ³ ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ॥
- ⁴ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ॥
- ⁵ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ॥
- ⁶ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ॥
- ⁷ ਅੰਤੁ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ॥
- ⁸ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ॥

੨੪

- ¹ ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ॥
- ² ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ॥
- ³ ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ॥
- ⁴ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ॥
- ⁵ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ॥
- ⁶ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ॥
- ⁷ ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ॥
- ⁸ ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ॥

XXIV

- ¹ aṅt[u] na siphtī kahan[i] na aṅt[u]
- ² aṅt[u] na karnai den[i] na aṅt[u].
- ³ aṅt[u] na vekhan[i] sunan[i] na aṅt[u].
- ⁴ aṅt[u] na jāpai kiā man[i] maṅt[u].
- ⁵ aṅt[u] na jāpai kītā ākār[u].
- ⁶ aṅt[u] na jāpai pārāvār[u].
- ⁷ aṅt[u] kāraṅ[i] kete billāhe(ṅ).
- ⁸ tā ke aṅt na pāe jāhe(ṅ).

contd. on p. 164.

XXIV

- ¹ Countless are His attributes;
Endless is their reckoning.
- ² Infinite is His vast Creation;
Boundless too His Bounties.
- ³ Limitless are the visions He stirs;
Matchless too the melodies He strikes.
- ⁴ Inscrutable is the mystery of His Mind;
- ⁵ Limitless is His Creation too;
- ⁶ Its bounds we never ken.
- ⁷ Millions have vexed to know its extent;
- ⁸ Yet success have had they none.

contd. on p. 165.

contd. from p. 162.

- ⁹ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ॥
¹⁰ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ॥
¹¹ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ॥
¹²ਉਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ॥
¹³ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ॥
¹⁴ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥
¹⁵ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ॥
¹⁶ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ॥੨੪॥

- ⁹ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ॥
¹⁰ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ॥
¹¹ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ॥
¹²ਉਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ॥
¹³ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ॥
¹⁴ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥
¹⁵ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ॥
¹⁶ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ॥੨੪॥

- ⁹eh[u] aṁt[u] na jāṇai koi
¹⁰bahutā kahīai bahutā hoi
¹¹va(d)dā sāhib[u] ūchā thāo(n).
¹²ūchai upar[i] ūchā nāo(n).
¹³evaḍ[u] ūcha hovai koi.
¹⁴tis[u] ūche kau jāṇai soi.
¹⁵jevaḍ[u] āp[i] jāṇai āp[i] āp[i].
¹⁶nānak nadarī karamī dāt[i].24.

contd. from p. 163.

- ⁹ Limits of the Boundless, no one knows.
¹⁰ The more we assay His greatness,
Still higher He is found to be.
¹¹ Supreme is my Master, exalted His abode;
¹² Exalted too is His Word Sublime.
¹³ He who would venture to know,
How exalted is He,
¹⁴ Of His very eminence has he to be.
¹⁵ In sooth, how great He is, Lord alone doth know.
¹⁶ In his loving Grace, He does His bounties bestow—
This is all, O Nanak, that ye may know.

੨੫

- ¹ ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨ ਜਾਇ॥
- ² ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ॥
- ³ ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ॥
- ⁴ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ॥
- ⁵ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ॥
- ⁶ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ॥
- ⁷ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ॥
- ⁸ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ॥
- ⁹ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ॥

੨੫

- ¹ ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨ ਜਾਝ॥
- ² ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਝ॥
- ³ ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ॥
- ⁴ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ॥
- ⁵ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ॥
- ⁶ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ॥
- ⁷ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ॥
- ⁸ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ॥
- ⁹ ਏਹਿ ਮਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ॥

XXV

- ¹ bahutā karam[u] likhiā na jāe.
- ² va(d)dā dātā til[u] na tamāe.
- ³ kete maṅgai(ṅ)h jodh apār.
- ⁴ ketiā(ṅ) gaṇat nahī vichār[u].
- ⁵ kete khap[i] tuṭai(ṅ)h vekār.
- ⁶ kete lai lai mukar[u] pāhi(ṅ)
- ⁷ kete mūrakh khāhī khāhi(ṅ)
- ⁸ ketiā(ṅ) dūkh bhūkh sad mār.
- ⁹ eh[i] bhi dāt[i] terī dātār.

contd. on p. 168.

XXV

- ¹ Thy Abounding Grace baffles all count.
- ² Benevolent Lord, Thou coveteth not a bit.
- ³ Numberless illustrious heroes beg at Thy door;
- ⁴ Numberless such others—there be no count!
- ⁵ Numberless fools in carnal passions dissipate;
- ⁶ Numberless ungrateful wretches receive only to deny.
- ⁷ Numberless the fools, that are obsessed with greed.
- ⁸ Numberless others writhe in hunger and pain.
- ⁹ Bountiful Lord, in Thy Cosmic plan,
Even these tribulations are, indeed, boons for man.

contd. on p. 169.

V.5. "carnal passions", *Vikar*, evil deeds; sensual cravings.

V.9. "Bountiful . . . for man." The Guru here seems to stress that pain, misery and all that one finds odious in this phenomenal world are but boons from the Lord. There is ever a specific purpose for them. It may be noted, that all things can be viewed better against a foil and are appreciated better when their antithesis too is observed. Hence, pain and misery are there; so as their opposites, comfort and joy, may be comprehended better.

contd. from p. 166.

- ¹⁰ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ॥
¹¹ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ॥
¹²ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ॥
¹³ਉਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ॥

- ¹⁰ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ॥
¹¹ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ॥
¹²ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ॥
¹³ਉਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ॥

- ¹⁰*baṇḍ[i] khalāsi bhāṇai hoe.*
¹¹*hor[u] ākh[i] na sakai koe.*
¹²*je ko khāik[u] ākhaṇ[i] pāe.*
¹³*oh[u] jāṇai jetīā(n) mu(n)h[i] khāe.*

contd. on p. 170.

contd. from p. 167.

¹⁰ Our birth and liberation too are in Thy Will;

¹¹ This truth no one may gainsay.

¹² Were a fool to hold it otherwise.

¹³ Bitter shame would come his way.

contd. on p. 171.

contd. from p. 168.

¹⁴ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ॥

¹⁵ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ॥

¹⁶ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥

¹⁷ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥੨੫॥

¹⁴ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇੜ॥

¹⁵ਆਖਹਿ ਸਿ ਮਿ ਕੇੜ ਕੇੜ॥

¹⁶ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥

¹⁷ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥੨੫॥

¹⁴*āpe jāṇai āpe dei.*

¹⁵*ākhai(ṇ) si bhi kei kei.*

¹⁶*jis no bakhse sipht[i] sālāh.*

¹⁷*nānak pāt[i]sāhi(ṇ) pāt[i]sāh[u].25*

contd. from p. 169.

- ¹⁴ Ye alone doth know, what to dispense.
¹⁵ Yet, alas, few would own even this!
¹⁶ He, on whom Thou dost bestow,
The rarest boon of adoring Thee so.
¹⁷ Is surely, O Nanak, 'the king of kings'.

V.16. "Thou dost bestow"... The concept of Grace is paramount in Guru Nanak's approach. Almighty's Grace 'is the final determinant' of things. Nothing happens, save in His Will. Even adoring Him by a devotee would be possible only if the Divine Grace blesses man with good sense to facilitate it so. (See introduction pp. 75-79)

੨੬

- ¹ ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ॥
- ² ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ॥
- ³ ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ॥
- ⁴ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ॥
- ⁵ ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ॥
- ⁶ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ॥
- ⁷ ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ॥
- ⁸ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ॥

੨੬

- ¹ ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ॥
- ² ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ॥
- ³ ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ॥
- ⁴ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ॥
- ⁵ ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ॥
- ⁶ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ॥
- ⁷ ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ॥
- ⁸ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ॥

XXVI

- ¹ amul guṇ amul vāpār.
- ² amul vāpārie amul bhaṇḍār.
- ³ amul āvai(ṇ)h amul lai jāhi(ṇ).
- ⁴ amul bhāi amulā samāhi(ṇ)
- ⁵ amul[u] dharm[u] amul[u] dibāṇ[u].
- ⁶ amul[u] tul[u] amul[u] parvāṇ[u]
- ⁷ amul[u] bakhsis amul[u] nīśāṇ[u].
- ⁸ amul[u] karam[u] amul[u] phurmāṇ[u].

contd. on p. 174.

XXVI

- ¹ Sublime are Thy attributes, O Lord;
And priceless is Thy Dispensation.
- ² Limitless are Thy gracious stores;
Blessed, yet those, that partake of these.
- ³ Blessed are the ones, that beg at Thy gate;
Blessed yet those, that with Thy bounties depart.
- ⁴ Priceless blessing is devotion to Thee;
Blessed are yet those, that lose themselves in Thee.
- ⁵ Perfect again are all laws Thine;
Perfect too is Thy Dispensation Divine.
- ⁶ Flawless are the scales of Thy Judgement;
Honoured yet those, that acquit themselves with
grace.
- ⁷ Priceless O Master, are all bounties Thine;
Priceless too is Thy mark thereon.
- ⁸ Limitless is Thy benevolence, O Lord;
Priceless too are Thy Commands.

contd. on p. 175.

V.1. "Thy dispensation". The metaphor used in Punjabi is *vāpār* (trade) which can appropriately be rendered as 'dispensation'.

V.5. "laws Thine ... Dispensation Divine". *Dharma* here is 'the Law' and *dibān* (dīwān) 'the court', i.e. dispensation.

V.6. "scales of Thy Judgement" ; *tul[u]*; 'scales'; *parvān[u]*, 'weights', 'measures' or 'dispensation'.

V.7. "mark" (*nisān*) showing brand or mark of the maker, which is a symbol of the quality of the produce. Priceless and inexhaustible bounties are indicative of the fathomless bestowals of the Great Master, who is ever generous.

contd. from p. 172.

- ⁹ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ॥
¹⁰ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥
¹¹ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ॥
¹²ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ॥
¹³ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ॥
¹⁴ਆਖਹਿ ਗੋਪੀ ਤੇ ਗੋਵਿੰਦ॥
¹⁵ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ॥
¹⁶ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ॥

- ⁹ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ॥
¹⁰ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥
¹¹ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ॥
¹²ਆਖਹਿ ਪੜੇ. ਕਰਹਿ ਵਖਿਆਣ॥
¹³ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ॥
¹⁴ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ॥
¹⁵ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ॥
¹⁶ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ॥

- ⁹*amulo(ṇ) amul[u] ākhiā na jāe.*
¹⁰*ākhi[i] ākhi[i] rahe liv lāe.*
¹¹*ākhai(ṇ)h ved pāṭh purāṇ.*
¹²*ākhai(ṇ)h paṛe karai(ṇ)h vakhiāṇ.*
¹³*ākhai(ṇ)h barme ākhai(ṇ)h iṇd.*
¹⁴*ākhai(ṇ)h gopi tai govind.*
¹⁵*ākhai(ṇ)h isar ākhai(ṇ)h si(d)dh.*
¹⁶*ākhai(ṇ)h kete kite bu(d)dh.*

contd. on p. 176.

contd. from p. 173.

- ⁹ All who venture in meek supplication,
- ¹⁰ Finally end up in mute adoration.
- ¹¹ Vedas and Puranas dwell on Thee.
- ¹² The learned too discourse on Thee.
- ¹³ Brahma and Indra Worship Thee, O Lord,
- ¹⁴ So do Krishna and his milk-maids too.
- ¹⁵ Isar and Siddhas adore Thee, O Master;
- ¹⁶ As also myriad Buddhas, created by Thee.

contd. on p. 177.

V.14. "Krishna and his milk-maids". *Gobind* and *gopis* of the original text here refer to the deep ties of intense love and adoration that subsisted between Lord Krishna and the milk-maids of Gokul.

V.15. "Isar and Siddhas". Isar is Śiva and Siddhas, his followers. They too can be seen deeply involved in singing praises of the Almighty Lord.

contd. from p. 174.

- ¹⁷ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ॥
¹⁸ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ॥
¹⁹ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ॥
²⁰ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ॥
²¹ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ॥
²²ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ॥

- ¹⁷ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ॥
¹⁸ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ॥
¹⁹ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ॥
²⁰ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ॥
²¹ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ॥
²²ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ॥

- ¹⁷*ākhai(ṇ)h dānav ākhai(ṇ)h dev.*
¹⁸*ākhai(ṇ)h sur[i] nar mun[i] jan sev.*
¹⁹*kete ākhai(ṇ)h ākhaṇ[i] pāhe(n).*
²⁰*kete kah[i] kah[i] uṭh[i] uṭh[i] jāhe(ṇ)*
²¹*ete kite hor[i] karhe(ṇ).*
²²*tā ākh[i] na sakai(ṇ)h kei kei.*

contd. on p. 178.

contd. from p. 175.

- ¹⁷ Demons and deities bow to Thee;
¹⁸ Sages and seers too adore Thee.
¹⁹ Many, great many, discourse on Thee;
Yet many a more crave Thy bards to be.
²⁰ Others too venture ever ever more;
Strive only to fail yet many many a more.
²¹ If as many more, as created are,
Were to sing Thy praises evermore,
²² Woefully short of the due they yet would be.

contd. on p. 179.

V.17 "Demons and deities", *dāno* and *devas* of the Punjabi text.

contd. from p. 176.

²³ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ॥

²⁴ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ॥

²⁵ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ॥

²⁶ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ॥੨੬॥

²³ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ॥

²⁴ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ॥

²⁵ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ॥

²⁶ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ॥੨੬॥

²³*jevaḍ[u] bhāvai tevaḍ[u] hoe.*

²⁴*nānak jāṇai sāchā soe.*

²⁵*je ko ākhai bol[u] vigār[u].*

²⁶*tā likhlai sir[i] gāvārā(ñ) gāvār[u].26.*

contd. from p. 177.

²³ For Thou wouldst be as great as it pleases Thee.

²⁴ Saith Nanak, Thy secrets, O Lord, Thou alone doth
know.

²⁵ Yet if a foul-mouthed one were to crow
That of Thy True Eminence he does know,

²⁶ Stupidest among fools would he be!

੨੭

- ¹ ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥
² ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ॥
³ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ॥
⁴ ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥
⁵ ਗਾਵਹਿ ਚਿਤੁਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ॥

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- ¹ ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥
² ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਕਣਹਾਰੇ॥
³ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਕਣਹਾਰੇ॥
⁴ ਗਾਵਹਿ ਤੁਹਨੋ ਪਤਯੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥
⁵ ਗਾਵਹਿ ਚਿਤੁਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ॥

XXVII

- ¹ so dar[u] kehā so ghar[u] kehā
 jit[u] bah[i] sarab samāle.
² vāje nād anek asaṅkhā
 kete vāvaṇhāre.
³ kete rāg pari sio(ṇ) kahlan[i]
 kete gāvaṇhāre.
⁴ gāvai(ṇ)h tuhno paṇ[u] pāṇi baisaṅtar[u]
 gāvai rājā dharm[u] duāre.
⁵ gāvai chit[u] gupt[u] likh[i] jāṇaiḥ
 likh[i] likh[i] dharm[u] vichāre.

contd. on p. 182.

XXVII

- ¹ How wondrous is Thy gate, O Lord!
How wondrous Thy abode too!
Whence Thou watchest and sustainest us all.
- ² Countless the melodies before Thy seat,
Countless are Thy minstrels too.
- ³ Countless notes and measures adore Thee,
With celestial minstrels drawing in harmony.
- ⁴ Air, Fire and Water—all adore Thee;
Dharmaraj too sings of Thee.
- ⁵ (In compliance of Thy Will, O Lord),
Chitragept records human actions
For Dharmaraj to adjudge thereon.

contd. on p. 183.

V.3. "celestial minstrels". The original text reads *rāga pari sio(n) kahian[i]*. *Raga* here means 'a tune', while *pari sio(n)* amount to 'like one produced by a fairy'. Hence "celestial minstrel".

V.4. "Dharmaraj", or *Raja Dharam* is the angel supposed to be entrusted with the task of taking away the life of a being and also maintaining record of his deeds—good or bad.

V.5. "Chitragept". In the Indian tradition Chitragept is the angel entrusted by Yama with the task of taking notes of man's deeds—good or bad. The Muslim tradition, however, has two angels, posted one on each shoulder, who are referred to as *Katibain-e-Karama* (The venerable scribes).

contd. from p. 180.

- ⁶ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ॥
⁷ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥
⁸ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ॥
⁹ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ॥

- ⁶ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ॥
⁷ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥
⁸ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ॥
⁹ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ॥

- ⁶*gāvai(ṇ)h isar[u] barmā devi
sohan[i] sadā savāre.*
⁷*gāvai(ṇ)h ind indāsan[i] baiṭhe
devatiā(ṇ) dar[i] nāle.*
⁸*gāvai(ṇ)h si(d)dh samādhī andar[i]
gāvan[i] sādḥ vichāre.*
⁹*gāvan[i] jati sati santokhi
gāvai(ṇ)h vir karāre.*

contd. on p. 184.

contd. from p. 181.

- ⁶ Sing to Thee Isar, Brahma and Parvati,
All created and graced by Thee.
- ⁷ Bows to Thee, Lord Indra from his seat,
With host of godlings around.
- ⁸ Turn to Thee ascetics in their trance;
The holies too meditate on Thee.
- ⁹ The celibate, the virtuous and men of contentment,
All bow to Thee—valiant heroes too.

contd. on p. 185.

contd. from p. 182.

- ¹⁰ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ॥
- ¹¹ ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ॥
- ¹² ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ॥
- ¹³ ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ॥
- ¹⁴ ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ॥
- ¹⁵ ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ॥
- ¹⁶ ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ॥

- ¹⁰ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ॥
- ¹¹ ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ॥
- ¹² ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ॥
- ¹³ ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ॥
- ¹⁴ ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ॥
- ¹⁵ ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ॥
- ¹⁶ ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕ ਕਿਆ ਵੀਚਾਰੇ॥

- ¹⁰ *gāvan[i] paṇḍit paṛan[i] rakhīsar
jug[u] jug[u] vedā nāle.*
- ¹¹ *gāvai(ṇ)h mohanīā(ṇ) man[u] mohan[i]
surgā machh paiāle.*
- ¹² *gāvan[i] ratan upāe tere
aṭhsaṭh[i] tīrath nāle.*
- ¹³ *gāvai(ṇ)h jodh mahābal sūrā
gāvai(ṇ)h khāṇī chāre.*
- ¹⁴ *gāvai(ṇ)h khaṇḍ maṇḍal varbhāṇḍā
kar[i] kar[i] rakhe dhāre.*
- ¹⁵ *sei tudh[u]no gāvai(ṇ) jo tudh[u] bhāvan[i]
rate tere bhagat rasāle.*
- ¹⁶ *hor[i] kete gāvan[i] se mai(ṇ) chit[i] na āvan[i]
nānak[u] kiā vichāre.*

contd. on p. 186.

contd. from p. 183.

- ¹⁰ Scholars of Vedas, and great sages,
Exalt Thee, O Lord, through all ages.
- ¹¹ Thee do extol the bewitching maids,
From heaven, Earth and nether Hades.
- ¹² By the precious gems, that Thou didst create,
By Hindu holies—all sixty-eight,
- ¹³ By warriors ever valiant in strife,
By all sources, from whence comes life—
(Egg or womb or sweat or seed)—
Thy name is ever glorified.
- ¹⁴ Exalt Thee and Thy Name revere,
All earthly regions and heavenly spheres.
Nay, all Cosmos, that is of Thy Grace,
And in Thy loving care has had its place.
- ¹⁵ Yet to sing to Thee such alone are privileged,
As Thy sublime Grace hath blessed;
And ever deeply steeped in Thy love abide.
- ¹⁶ Numberless more, beyond my reckoning,
Are, O Lord, to Thee, supplicating.

contd. on p. 187.

V.10. "great sages", *rakhisar* (*rikhisar*) means master-seers. They were the people responsible for bringing forth some of the finest philosophical treatises and religious texts in India.

V.11. "Heaven. Earth and nether Hades", corresponding to *surgā*, *machha paiale* of the original text.

V.12. "the precious gems". The reference may be to nine kinds of precious stones listed by jewellers as diamond, emerald, topaz, sapphire, ruby, pearls, *mongā*, *gomedā* and *lahsuniya*. The allusion may yet be to the mythical tale wherein the Milk Ocean (*kshirsāgar*, the Cosmic Ocean) was churned by gods pulling one end of the churning cord and the demons the other. The operation threw up fourteen precious articles, rated as gems: The Srava horse; the Kāmdhenu cow; the Kalpa tree; Ramba, the fairy; Lakshami, the consort of Vishnu; Amrit (the nectar); *Kalkūt* (the poison), *Sura* (wine), the Moon, Dhanvantri (the physician), the panchjanya tal, the Kaustabh *mani*; the Sārang *dhanush* (the bow); and *Airavat*, the elephant.

contd. on p. 187.

contd. from p. 184.

- ¹⁷ ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥
¹⁸ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥
¹⁹ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥
²⁰ ਕਰਿ ਕਰਿ ਵੇਖੇ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ॥
²¹ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥
²² ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥੨੭॥

- ¹⁷ ਸੋਝੈ ਸੋਝੈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਝੈ
¹⁸ ਹੈ ਭੀ ਹੋਸੀ ਜਾਝ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਝੈ॥
¹⁹ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਝਆ ਜਿਨਿ ਤਪਾਝੈ॥
²⁰ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਝੈ॥
²¹ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਝੈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਝੈ॥
²² ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਝੈ॥੨੭॥

- ¹⁷ *soi soi sadā sa(ch)ch[u] sāhib[u]*
sāchā sāchī nāl.
¹⁸ *hai bhi hosi jāi na jāsi*
rachnā jin[i] rachāl.
¹⁹ *raṅgi raṅgi bhā(ṇ)u kar[i] kar[i]*
jinsi māyā jin[i] upāi
²⁰ *kar[i] kar[i] vekhai kītā āṇā*
jiv tis dī vaḍiāl.
²¹ *jo tis[u] bhāvai soi karsi*
hukam[u] na karṇā jāi.
²² *so pāt[i]sāh[u] sāhā pāt[i]sāhib[u]*
nānak rahan[u] rajāl.27.

contd. from p. 185.

- ¹⁷ Eternal Thou art, O Lord of the Universe;
Ever ever True is Thy Name.
- ¹⁸ Thou, who hast created this Universe,
Eternal Thou art, hast ever been so,
And so shall Ye be ever ever more.
- ¹⁹ Having created beings of diverse shades and species,
- ²⁰ Ye fondle Thy handiwork in Thy Benign Grace.
- ²¹ It all comes to pass, just as it pleaseth Thee;
No one may meddle with Thy decree.
- ²² King of kings Thou art, O Lord,
May Thy Grace ever my sole prop be.

contd. from p. 185.

V.13. ("Egg or womb . . . seed")., *khānis*. Guru Nanak here refers to the four *khānis* or categories of living-beings according to their mode of birth, to wit:

- (i) *andaj*—those born from eggs, like birds, snakes, fish, lizards, etc.
- (ii) *jeraj*—those born from the foetus, like humans and animals.
- (iii) *utbhuj*—those that sprout from seeds, like trees, shrubs and vegetables.
- (iv) *setaj*—those that grow out of sweat, filth etc. like lice and worms, etc.

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- ¹ ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ॥
² ਖਿੰਥਾ ਕਾਲ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ॥
³ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤ॥
⁴ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
⁵ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੨੮॥

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- ¹ ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ॥
² ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ॥
³ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥
⁴ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
⁵ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੨੯॥

XXVIII

- ¹ *muṇḍā santokh[u] saram[u] pat[u] jholi*
dhyān ki karai(n)h bibhūt[i].
² *khinṭhā kāl[u] kuārī kāyā*
jugat[i] ḍaṇḍā partit[i].
³ *āee paṁthī sagal jamāti*
man[i] jītai jag[u] jīt[u].
⁴ *ādes[u] tisai ādes[u].*
⁵ *ād[i] anīl[u] anād[i] anāhat[i]*
jug[u] jug[u] eko ves[u].28.

XXVIII

- ¹ Make contentment thy ear-rings, O Yogi;
And let modesty thy begging-bowl be.
Smear thyself not with ashes;
Instead, let ye be wrapped in meditation deep.
- ² May intimations of mortality never let ye go astray;
And let thy mortal frame chaste and vestal pure be;
May firm faith itself thy sectarian staff be.
- ³ Let Brotherhood of Man be as Āee Panth to thee.
Subdue ye thy ego in thee,
The world shall then thine be.
- ⁴ Hail! All Hail! unto the Primal Lord!
- ⁵ Pure who is—Eternal too,
And ever and ever the same.

V.1.(a) "ear-rings . . . ", Ear-rings (*munda*), sustaining wallet (*jholi*), begging bowl (*khapar*), sectarian staff (*danda*); all these are symbols of the Yogis.

(b) "ashes". Yogis smear their bodies with *vibhūti* (ashes) and also distribute it to the devotees as *prasād* or as 'tabarruk' — that which may bring good luck.

V.2. "intimations of mortality", *khinthā kal* of original text, which literally means 'cloak of time'.

V.3. "Āee Panth", one of the twelve sects of the Yogis. The legend has it that the founder of this sect had had a consort whom his disciples called "Ādi Māi" (corrupted into Āee Māi) who was later on acknowledged by the disciples as a medium of spiritual communication. After her death the custom gained currency of making a virgin, a medium for spiritual communication. Guru Nanak stresses the potency of Universal Love as against any other mediating agency.

V.4. "Hail", *adesh*. It is a compound word consisting of *adi* (the primal) and *ish* (God). It is a form of salutation among the Yogis akin to 'Sat Sri Akal') among the Sikhs and as -*salama 'alaikum* of the Muslims.

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- ¹ ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ॥
² ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ॥
³ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ॥
⁴ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
⁵ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੨੯॥

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- ¹ ਭੁਗਤਿ ਗਿਆਨੁ ਦਫ਼ਆ ਮੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ॥
² ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਮ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ॥
³ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਝ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ॥
⁴ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
⁵ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੨੯॥

XXIX

- ¹ *bhugat[i] gyān[u] dayā bhaṇḍāraṇ[i]*
ghat[i] ghat[i] vājaih nād.
² *āp[i] nāth[u] nāthī sabh jā kī*
ridh[i] sidh[i] avarā sād.
³ *saṅjog[u] vijog[u] doe kār chalāvai(ṇ)h*
lekhe āvai(ṇ)h bhāg.
⁴ *ādes[u] tisai ādes[u].*
⁵ *ād[i] anīl[u] anād[i] anāhat[i]*
jug[u] jug[u] eko ves[u].29.

XXIX

- ¹ Let search for Light Divine sustain thee;
And Lord's benign compassion thy steward be.
Thence shalt thou taste of that rarest harmony,
That stirs in the human heart Supernal Symphony.
- ² Lord God is the Master, universal is His sway.
Pursuit of miracles and occult-powers drives man
astray.
- ³ Communion with God, and forsaking of Him;
These twin factors human destiny shape.
Yet, whatever we all do receive,
Our actions earn it as be His Decree.
- ⁴ Hail! All Hail! unto the Primal Lord!
- ⁵ Pure who is—Eternal too;
And ever and ever the same.

V.2. "miracles and occult powers", *riddhis siddhis*. Acquisition of powers or ability to perform miracles was deemed to be the object of prolonged penances by Naths and other Yogis. This is, however, disapproved of by Guru Nanak as an ignoble and impious exercise. (See Introduction, p. 62.)

V.3. (a) "Communion... Him". *samjoga* and *vijoga* in Punjabi are very wide terms. Used in Physical Sciences, they connote 'integration' and 'disintegration'; in Philosophy, 'involution' and 'evolution', and in the spiritual disciplines, 'union with God' and 'separation from Him'. Hence, our renderings 'communion with God' and 'forsaking of Him.'

(b) "His decree", *lekhe* of the original text.

੩੦

- ¹ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥
²ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ॥
³ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ॥
⁴ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ॥
⁵ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
⁶ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੩੦॥

੩੦

- ¹एका माई जुगति विआई तिनि चेले परवाणु॥
²इकु संसारी इकु भंडारी इकु लाए दीबाणु॥
³जिव तिसु भावै तिवै चलावै जिव होवै फुरमाणु॥
⁴ओहु वेखै उना नदरि न आवै बहुता एहु विडाणु॥
⁵आदेसु तिसै आदेसु॥
⁶आदि अनीलु अनादि अनाहति जुगु जुगु एको वेसु॥३०॥

XXX

- ¹ *ekā māl jugat[i] viāi*
 tin[i] chele parvāṇ[u]
² *ik[u] saṁsārī ik[u] bhaṇḍārī*
 ik[u] lāe dībāṇ[u].
³ *jiv tis[u] bhāvai tivai chalāvai*
 jiv hovai phurmāṇ[u].
⁴ *ohu vekhai onā nadar[i] na āvai*
 bahutā eh[u] viḍāṇ[u]
⁵ *ādes[u] tisai ādes[u].*
⁶ *ād[i] anil[u] anād[u] anāhat[i]*
 jug[u] jug[u] eko ves[u].30.

XXX

- ¹ The mythical goddess Maya, they say,
Conceived and delivered the Holy Triad—
- ² The Creator, the Sustainer and the Destroyer.
(Yet all this is an illusion vain)
- ³ For all that is, is as He does ordain.
- ⁴ None does see Him, yet He sees it all.
That is the greatest wonder of it all.
- ⁵ Hail! All Hail! unto the Primal Lord!
- ⁶ Pure who is—Eternal too;
And ever and ever the same.

V.1. "The Holy triad", Brahma, Vishnu and Śiva—the Hindu deities of creation, preservation and destruction.

੩੧

- ¹ਆਸਟੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ॥
²ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ॥
³ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ॥
⁴ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ॥
⁵ਆਦੇਸੁ ਤਿਸੇ ਆਦੇਸੁ॥
⁶ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੩੧॥

੩੧

- ¹ਆਸਣੁ ਲੋਝ ਲੋਝ ਭੰਡਾਰ॥
²ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ॥
³ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ॥
⁴ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ॥
⁵ਆਦੇਸੁ ਤਿਸੇ ਆਦੇਸੁ॥
⁶ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੩੧॥

XXXI

- ¹ āsaṇ[u] loi loi bhaṇḍār.
² jo kichh[u] pāiā so ekā vār.
³ kar[i] kar[i] vekhai sirjaṇhār[u].
⁴ nānak sa(ch)che kī sāchī kār.
⁵ ādes[u] tisai ādes[u].
⁶ ād[i] anil[u] anād[i] anāhat[i].
 jug[u] jug[u] eko ves[u].31.

XXXI

- ¹ In every region does God abide;
His stores unlimited sustenance provide;
- ² These stocked once for ever endure.
(Testimony it is to His concern and care).
- ³ The Creator, O Nanak, does with fond concern view,
- ⁴ The Universe created in His own image True.
- ⁵ Hail! All Hail! unto the Primal Lord!
- ⁶ Pure who is—Eternal too;
And ever and ever the same.

V.1. "His stores. . . sustenance provide". Literally, whatever God has put into the Universe, He has put in once for all, which means that His bounties are limitless.

V.4. "The Universe. . . image True". The words in the Punjabi text, *sach(ch)e ki . . . kār*, rendered literally, mean 'The True One is at His business (*kār*, creation) which is verily true'—implying thereby that the world is real and not something illusory to be shunned.

੩੨

- ¹ ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ॥
² ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ॥
³ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ॥
⁴ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ॥
⁵ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ॥੩੨॥

੩੨

- ¹ ਇਕ ਦੂ ਜੀਮੈ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ॥
² ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ॥
³ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ॥
⁴ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ॥
⁵ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ॥੩੨॥

XXXII

- ¹ik dū(ñ) jibho(ñ) lakh hohe(ñ)
 lakh hovai(ñ)h lakh vis.
²lakh[u] lakh[u] gerā ākhīaih.
 ek[u] nām[u] jagdis.
³et[u] rāh[i] pat[i] pavariā(ñ)
 charīai hoe ikis.
⁴sun[i] gal(l)ā(ñ) ākās ki
 kiṭā(ñ) āi ris.
⁵nānak nadari pālai
 kūṛi kūṛai thīs.32.

XXXII

- ¹ If a hundred thousand tongues I bore;
Nay, even twenty times that score;
- ² And I were with each tongue to chime
The Creator's Name a hundred thousand times;
- ³ Thence may I crawl up the steps my dear Lord to
meet.
- ⁴ His inspiring Name tempts even the puny ant to His
feet.
- ⁵ O Nanak, His Grace alone may us unto Him attain.
All other means are vaunts of the vain.

V.3. "Thence. . . the steps", *pat[i] paurīā(n)*, steps of stairs leading to the Lord; *ikīś*, to be one with God.

V.4. "puny ant", a *kīṭ*, an insignificant being.

V.5. "vaunts. . . vain". *kūrī kūrī tīs*, vain is the bragging of false claimants.

੩੩

- ¹ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ॥
- ²ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ॥
- ³ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ॥
- ⁴ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ॥
- ⁵ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ॥
- ⁶ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ॥
- ⁷ਜਿਸ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ॥
- ⁸ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ॥੩੩॥

੩੩

- ¹ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ॥
- ²ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ॥
- ³ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ॥
- ⁴ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ॥
- ⁵ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ॥
- ⁶ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ॥
- ⁷ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ॥
- ⁸ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ॥੩੩॥

XXXIII

- ¹ākhaṇ[i] jor[u] chupai nah jor[u].
- ²jor[u] na maṅgaṇ[i] deṇ[i] na jor[u].
- ³jor[u] na jīvaṇ[i] maraṇ[i] nah jor[u].
- ⁴jor[u] na rāj[i] māl[i] man[i] sor[u].
- ⁵jor[u] na surti giān[i] vīchār[i].
- ⁶jor[u] na jugati chhuṭai saṁsār[u].
- ⁷jis[u] hath[i] jor[u] kar[i] vekhai soe.
- ⁸nānak ut(t)am[u] nīch[u] na koe.33.

XXXII

(By himself)

- ¹ Man has no power to speak of Him or even silence keep.
- ² Receiving or bestowing are beyond his sweep.
- ³ Over life and death, he has no sway;
- ⁴ Nor over pelf and realms that rack him all the way.
- ⁵ No awareness for light and reflection has he;
- ⁶ No means for his very soul to be free.
- ⁷ He that may any pretensions make,
Shall find his total worth all fake.
- ⁸ O Nanak, no being is, by himself, high or low.

V.4. "pelf and realms", *raj[i]*, realms; *māl[i]*, pelf; *man[i]* *sor[u]*, because of which there is agitation which racks the mind.

V.5. "for light", *surt[i]*, consciousness, awareness; *gyān*, light, *vichār*, reflection.

੩੪

- ¹ ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥
² ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥
³ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ॥
⁴ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥
⁵ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥

੩੪

- ¹ ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥
² ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥
³ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ॥
⁴ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥
⁵ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥

XXXIV

- ¹ *rāu(ṇ) ruu(ṇ) thiū(ṇ) vār.*
² *pavan pāṇi agni pātāl.*
³ *tis[u] vi(ch)ch[i] dharu thāp[i] rakhi dharmasāl.*
⁴ *tis[u] vi(ch)ch[i] jia jugat[i] ke raṅg.*
⁵ *tin ke nām anek anaṇt.*

contd. on p. 202.

XXXIV

- ¹ God made nights, days and seasons,
- ² Water, Air, Fire and nether regions.
- ³ In the midst of these, the Lord didst station,
Earth—the arena for Dharma—in position.
- ⁴ Here abide beings and species,
- ⁵ Of myriad hues and infinite forms.

contd. on p. 203.

V.3. "Earth . . . Dharma" Man's very sojourn on earth enjoins upon him to justify his existence here through a faithful performance of duties assigned to him. In doing so he has, of necessity, to cultivate virtue and incessantly endeavour to win his Creator's Grace in the course of his onward spiritual journey.

contd. from p. 200.

- ⁶ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ॥
⁷ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥
⁸ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥
⁹ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥
¹⁰ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥
¹¹ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥੩੪॥

- ⁶ਕਰਮੀ ਕਰਮੀ ਹੋਭ ਵੀਚਾਰੁ॥
⁷ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥
⁸ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥
⁹ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥
¹⁰ਕਚ ਪਕਾਝੈ ਓਥੈ ਪਾਝ॥
¹¹ਨਾਨਕ ਗਝਆ ਜਾਪੈ ਜਾਝ॥੩੪॥

- ⁶ *karmī(ṇ) karmī(ṇ) hoe vichār[u].*
⁷ *sa(ch)chā āp[i] sa(ch)chā darbār[u].*
⁸ *tithai sohan[i] pañch parvāṇ[u].*
⁹ *nadarī karam[i] pavai nīsāṇ[u].*
¹⁰ *kach(ch) pakāi othai pāe.*
¹¹ *nānak gaeā(ṇ) jāpai jāe.34.*

contd. from p. 201.

- ⁶ Their actions to be judged by fairest norms.
- ⁷ God is true, so is His Seat of Justice too.
- ⁸ To the Elect therein does all honour accrue.
- ⁹ All beings, of the Lord's Grace, their meed receive.
- ¹⁰ At His seat, the raw from the ripe is sifted.
- ¹¹ O Nanak, one shall know aright,
As, on landing there, one's case is listed.

V.6. "Their actions... norms", *karmi(n) karmi(n)* literally means 'on the basis of the doer's actions'.

V.9. "Their meed". *Nisān[u]*, 'mark', here 'meed'.

੩੫

- ¹ ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ॥
² ਗਿਆਨੁ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ॥
³ ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ॥
⁴ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ॥
⁵ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ॥

੩੫

- ¹ ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ॥
² ਗਿਆਨੁ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ॥
³ ਕੇਤੇ ਪਵਣੁ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ॥
⁴ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ॥
⁵ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ॥

XXXV

- ¹ *dhārma khaṇḍ kā eho dharm[u].*
² *gyān[u] khaṇḍ kā ākhahu(ṇ) karm[u].*
³ *kete pavaṇ pāṇī vaisaṇtar*
kete kā(h)n mahes.
⁴ *kete barme ghāṛat[i] gharīaiḥ*
rūp raṅg ke ves.
⁵ *ketiā(ṇ) karam bhūmī mer[u] kete*
kete dhū updes.

contd. on p. 206.

XXXV

- ¹ Such then is the Realm of Dharma;
- ² And thence, one moves to the Realm of Knowledge.
- ³ Countless are therein forms of fire, air and water;
Countless are Krishnas and Sivas too.
- ⁴ Countless are Brahmas fashioning myriad forms.
- ⁵ Countless fields of action and lofty mounds of
sterling gold.

There abide devotees receiving sermons, as Dhruva
of old.

contd on p. 207.

V.3. "Krishnas and Śivas". Kān (Kāhn) refers to Lord Krishna, and Mahesh to god Śiva.

V.5. "Dhruva of old". Dhū (Dhruva) ; a legendary devotee of God, frequently finding mention in Indian texts. Dhruva's father had two queens. While still a child, he was driven out of his royal father's lap by his step-mother: Thereupon, he left home and embarked upon a life of devotion to the Lord. Seeing his steadfastness and unflinching devotion, god Vishnu appeared on the scene and blessed him . Dhruva's steadfastness, has had such an appeal with the Indian mind, that the Polar Star itself got christened after him.

cond. from p. 204.

- ⁶ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ॥
⁷ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ॥
⁸ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ॥
⁹ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥
¹⁰ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥੩੫॥

- ⁶ਕੇਤੇ ਭੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ॥
⁷ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ॥
⁸ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ॥
⁹ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥
¹⁰ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥੩੫॥

- ⁶kete ind chañd sūr kete
 kete mañḍal des.
⁷kete si(d)dh bu(d)dh nāth kete
 kete devī ves.
⁸kete dev dānav mun[i] kete
 kete ratan samuñd.
⁹ketiā(ñ) khāṇī ketiā(ñ) bāṇī
 kete pāt nariñd.
¹⁰ketiā(ñ) surti sevak kete
 nānak aṅt[u] na aṅt[u].35.

contd. from p. 205.

- ⁶ Countless are there Indras, Moons and Suns!
How numerous the stellar spheres and earthly
regions!
- ⁷ How numerous are there Siddhas, Buddhas and Naths!
How varied the goddesses and images thereof!
- ⁸ How numerous the gods, demons and sages wise!
How numerous the seas and jewels therein!
- ⁹ How varied the sources of life and forms of speech!
How very numerous the kings and sovereigns!
- ¹⁰ Countless, the revealed scriptures and adherents
thereof!
So numerous, O Nanak, there could be no count!

੩੬

- ¹ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ॥
- ²ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ॥
- ³ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ॥
- ⁴ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ॥
- ⁵ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ॥
- ⁶ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
- ⁷ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥
- ⁸ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥੩੬॥

੩੬

- ¹ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ॥
- ²ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ॥
- ³ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ॥
- ⁴ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ॥
- ⁵ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ॥
- ⁶ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
- ⁷ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥
- ⁸ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥੩੬॥

XXXVI

- ¹gyān khaṇḍ mahi(ṇ) gyān[u] parchaṇḍ[u].
- ²tithai nād binod koḍ anaṇḍ[u].
- ³saram khaṇḍ kī bāṇī rūp[u].
- ⁴tithai ghāṛat[i] ghaṛlai bahut[u] anūp[u].
- ⁵tā klā[ṇ] gal(l)ā(ṇ) kathīā(ṇ) nā jāhe(ṇ).
- ⁶je ko kahai pichhai pachhutāi.
- ⁷tithai ghaṛlai surt[i] mat[i] man[i] bu(d)dh[i].
- ⁸tithai ghaṛlai surā(ṇ) si(d)dhā(ṇ) kī su(d)dh[i].36.

XXXVI

- ¹ As in the Realm of Knowledge, Knowledge sways
supreme,
- ² And myriad celestial melodies and enhanting visions
lend joy serene,
- ³ So in the Realm of Spiritual Endeavour, Beauty
sways supreme.
- ⁴ Shaped there are forms of exquisite beauty.
- ⁵ Baffling all account is the description whereof.
- ⁶ Woe to one, who ventures to speculate!
- ⁷ Forged there are intuition, understanding and insight
rare.
- ⁸ Forged too is the vision of gods and seers there.

V.2. "melodies and visions". *Nad*, melody; *binod*, recreations, *kod*, crore (ten millions) implying 'numberless, 'myriad'.

V.3. "Realm of Spiritual Endeavour". *Saram*, in the original text has been interpreted differently by different writers. While some of them, consider it to have stemmed from Sanskrit *sharman*, and like to equate it with 'bliss' or 'happiness', others prefer to identify it with *shram* (toil), again of Sanskrit origin. Considering the sequence of the preceding realms or stages (*Dharma* and *Gyan*), we feel, *Saram* may more appropriately be equated with toil or spiritual endeavour. It is only through persistent efforts that human soul can, at the succeeding stage, invoke Grace of the Lord. Besides, it is toil or persistent labour, through the agency of which "forms beauteous" are shaped.

੩੭

- ¹ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥
²ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥
³ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥
⁴ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ॥
⁵ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥
⁶ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ॥

੩੮

- ¹ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥
²ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥
³ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥
⁴ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ॥
⁵ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥
⁶ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ॥

XXXVII

- ¹ *karam khaṇḍ kī bāṇī jor[u].*
² *tithai hor[u] na koi hor[u].*
³ *tithai jodh mahābal sūr.*
⁴ *tin mahi(ṇ) rām[u] rahiā bharpūr.*
⁵ *tithai sīto sītā mahimā māhi(ṇ).*
⁶ *tā ke rūp na kathane jāhi(ṇ) ॥*

contd. on p. 212.

XXXVII

- ¹ In the Realm of Grace,
The spell of the Word alone prevails;
- ² For nothing else does there avail.
- ³ Abide there heroes, doughty spirits and bold;
- ⁴ Their mighty spirits brimming with the love of the
Lord.
- ⁵ Dwell there devotees like Sita wedded to the Word
Divine;
- ⁶ Their exquisite graces so hard to define.

contd. on p. 213.

V.I "Realm of Grace". *Karam* (Persian, 'Grace') here is not to be confused with *Karma* (Skt., 'action') for the latter stands covered partly by *Dharma Khand* as also by *Saram Khand*, the Realm of Spiritual Endeavour. While good actions or pious deeds do win merit and constitute the basic imperative, yet Divine Grace is an over-riding and determining factor, and is the final arbiter of human destiny, as pointed out in the Introduction pp. 75-79.

V.3. "heroes... bold". The Punjabi text, if literally translated, suggests that the mighty heroes who have found a place in that Realm, are those who have love of God (Rāma) embedded in their hearts. The allusion seems to be to Hanumān, the legendary character in the Indian epic, the *Rāmāyana*; who, it is said, ripped open his chest to show that Lord Rāma's image was indelibly embedded therein.

V.5 "Devotees like Sita". The phrase *sito sitā* in the original text has been interpreted differently by different commentators. While the traditionalists and a few modernists, love to identify *sito* with Rājā Rām Chandra of *Rāmāyana*'s fame and *sitā* with his spouse (cf. Bhai Vir Singh and Pundit Narayan Singh), many others prefer to steer clear of that allusion and take *sito sitā* to mean 'the cool and the hot' (*śit+āsīt*), or 'white and black' (*sita+asita*), 'deeply absorbed' (tightly sewn) in Lord's praise. We, on our part, take it as referring to *Sitā*, who was deeply attached to her spouse, Lord Rāma. Legend goes that when Hanumān came back to Lord Rāma after having contacted her in the Aśoka Bāṭikā, Lord Rāma enquired as to how she had survived without him; since she often proclaimed that if separated from him, she would not live even for a day. Thereupon, Hanumān replied that since, day in and day out, she, in meditation, remained tied to her Lord's feet, the Angel of Death dared not lay his icy hands upon her. *Sitā*'s name, no doubt, has been introduced to stress the kind of attachment that is expected of a Lord's devotee.

contd. from p. 210.

⁷ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥

⁸ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥

⁹ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥

¹⁰ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥

¹¹ ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥

¹² ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥

¹³ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥

¹⁴ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥

⁷ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥

⁸ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨਿ ਮਾਹਿ॥

⁹ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥

¹⁰ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥

¹¹ ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥

¹² ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥

¹³ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥

¹⁴ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥

⁷ *nā oh[i] marahe(ñ) na thāge jāhe(ñ).*

⁸ *jīn kai rām[u] vasai man māhe(ñ).*

⁹ *tithai bhagat vasai(ñ)h ke loa.*

¹⁰ *karahe(ñ) anañd(u)sach(ch)ā man[i] soe.*

¹¹ *sa(ch)ch khañḍ[i] vasai nirañkār[u].*

¹² *kar[i] kar[i] vekhai nadar[i] nihāl.*

¹³ *tithāi khañḍ mañḍal varbhañḍ*

¹⁴ *je ko kathai ta añt na añt.*

contd. on p. 214.

contd. from p. 211.

- ⁷ Such ones neither die nor are by instinct beguiled.
⁸ For they have their hearts brimming with the Word
Divine.
⁹ The devotees from all regions congregate there.
¹⁰ Rapt in Love Divine they abide elated ever.

¹¹ The Realm of Truth is the True Lord's exalted place;
¹² Whence He watches His Creation with bounteous
Grace.
¹³ In that blessed Realm do far extend
countless orbs, regions and firmaments.
¹⁴ Defying all description is the account thereof.

contd. on p. 215.

contd. from. p. 212.

- ¹⁵ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥
¹⁶ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥
¹⁷ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥
¹⁸ਨਾਨਕ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ॥੩੭॥

- ¹⁵ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥
¹⁶ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥
¹⁷ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥
¹⁸ਨਾਨਕ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ॥੩੭॥

- ¹⁵*tithai loa loa ākār.*
¹⁶*jiv jiv hukam[u] tivai tiv kār.*
¹⁷*vekhai vigsai kar[i] vichār[u].*
¹⁸*nānak kathnā karṭa sār[u].37.*

contd. from p. 213.

¹⁵ Regions beyond regions are there, and countless forms too.

¹⁶ Sustained for ever are these, as He does ordain.

¹⁷ His Creation, how He does watch, rejoice and contemplate,

¹⁸ Utterly impossible, O Nanak, is it to state.

੩੮

- ¹ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥
²ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥
³ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ॥
⁴ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ॥
⁵ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ॥
⁶ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥
⁷ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥੩੮॥

੩੮

- ¹ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥
²ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥
³ਮਤ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਤ॥
⁴ਮਾਂਡਾ ਮਾਤ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ॥
⁵ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ॥
⁶ਜਿਨ ਕਤ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥
⁷ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥੩੮॥

XXXVIII

- ¹jat[u] pāhārā dhīraj[u] suniār[u].
²ahraṇ[i] mat[i] ved[u] hathlār[u].
³bhau khal(1)ā(ñ) agan[i] tap tāo.
⁴bhāṇḍā bhāo amrit[u] tit[u] dhāl[i].
⁵ghaṛīai sabd[u] sa(ch)chī taksāl.
⁶jīn kau nadar[i] karam[u] tin kār.
⁷nānak nadarī nadar[i] nihāl.38.

XXXVIII

(O man),
 To purge thyself of the dross of ego
 And shape thyself as the Lord's Will be.)

- ¹ Let continence be the forge, wherein,
 Strive ye with patience—much as the goldsmith
 does.
- ² With Reason as thy anvil, let knowledge thy tool be.
- ³ May intimations of mortality be the bellows,
 To keep aglow the flame of penance in thee.
- ⁴ Let Love act as thy crucible,
 And Lord's Name the catalyst be.
- ⁵ In such a mint, let thy being be shaped,
 Into a nobler one of sterling mettle.
- ⁶ Yet, such indeed is the lot of only those,
 Whom Divine Grace has benignly blessed.
- ⁷ O Nanak, with one glance from the Gracious He
 The lowliest may truly blessed be.

V.5. "Into a nobler one of sterling mettle". The word *sabda* in the original text has been interpreted in two ways : (i) hymns in praise of God or revelations about Him, (ii) man's noble conduct, of which his speech-form is the barometer. Since transmission of Divine Word or making of revelations about Him, is the prerogative of prophets only, the latter meaning appears to be very pertinent in the context. Hence our rendering of *tithai gharlai sabda* into 'sterling mettle'.

ਸਲੋਕੁ

- ¹ ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ॥
² ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ॥
³ ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ॥
⁴ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥
⁵ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥
⁶ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ॥੧॥

ਸਲੋਕ॥

- ¹ ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ॥
² ਦਿਵਸੁ ਰਾਤਿ ਦੁਝ ਦਾਇ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ॥
³ ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ॥
⁴ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥
⁵ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥
⁶ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ॥੧॥

Slok[u]

- ¹ pavan[u] gurū pāṇi pitā
mātā dhart[i] mahat[u].
² divas[u] rāt[i] doe dāi dāyā
khelai sagal jagat[u].
³ chaṅgiālā(ṇ) buriālā(ṇ) vāchai
dharm[u] hadūr[i].
⁴ karm(ṇ) āpo āpaṇi
ke nerai ke dūr[i].
⁵ jini nām[u] dhiāiā
gae masakat[i] ghāl[i].
⁶ nānak te mukh ujale
keti chhuṭi nāl[i]. 1.

SLOKA*

- ¹ Guru's Word is as vital to Man's spirit,
As Air is to his very being.
Water is the source of all life,
And Mother Earth its benign sustainer.
- ² Day and Night are nurses twain,
In whose lap, Man does his assigned role play.

(Endowed with these bounties Divine
On Earth—the abode of Dharma or Duty—
And human spirit been allowed free-play)

- ³ At the Lord's Court shall man's deeds be judged
aright,
According as their nature be.
Some shall draw closer to Him,
While others farther recede.
- ⁴ Such as do the Lord's Word meditate,
Their life's toil, they duly sublimate.
Rapt they advance in effulgence wide,
Redeeming many a more in their stride.

* This *śloka* sums up the whole of *Jāpu jī*'s argument.

V.1. "Guru's Word. . .very being, Mother Earth is to Man the abode of Duty (*Dharmasāl* of stanza XXXIV). While the Almighty has created all else to sustain man physically, human life's basic purpose is something beyond mere physical existence. To acquit himself morally and spiritually in the eyes of his Maker, Man has constantly to endeavour evolve himself morally and spiritually. For this purpose, Guru's Word is indispensable and it provides him with the very stuff of his spiritual evolution.

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